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GREEK LESSONS REVISED.

GREEK LESSONS:

CONSISTING OF

SELECTIONS FROM XENOPHON'S ANABASIS, WITH A VOCABULARY,
NOTES, DIRECTIONS FOR THE STUDY OF THE GRAMMAR,
SENTENCES FOR TRANSLATION INTO GREEK, AND
SUGGESTIONS FOR GREEK DIALOGUE.

BY

ALPHEUS CRÖSBY,

PROFESSOR EMERITUS OF THE GREEK LANGUAGE AND LITERATURE IN DARTMOUTH COLLEGE.



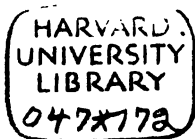
Ἀρχὴ δέ τοι ἡμῖν πάντος.
HESIOD.

REVISED EDITION.

WOOLWORTH, AINSWORTH, & COMPANY,
NEW YORK AND CHICAGO.

1873.

KE10388



"Ἐκαλεῖτο δὲ καὶ ἈΤΤΙΚΗ ΜΟΥΣΑ, γλυκύτητι τῆς ἐρμηνείας."

DIOGENES LAËRTIUS on Xenophon.

"Quid ego commemorem Xenophontis illam jucunditatem in affectatam, sed quam nulla consequi affectatio possit? ut ipsæ sermonem finxisse Gratias videantur, et, quod de Pericle veteris comœdiæ testimonium est, in hunc transferri justissime possit, *in labris ejus sedisse quandam persuadendi deam.*"

QUINTILIAN.

"The language of Xenophon is remarkable for sweetness, variety, perspicuity, and elegance; rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding."

DUNBAR.

"Xenophon's pure strain,
Like the clear brook that steals along the vale."

THOMSON.

Entered according to Act of Congress, in the year 1871, by Alpheus Crosby, in the office of the Librarian of Congress, at Washington.

P R E F A C E.

It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the *Anabasis* of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the *Anabasis*, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

homes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them, but to repeat them as portions of a delightful narrative. It may be added, that the very character of the *Anabasis* excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the *Anabasis*, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the faithful student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few SPECIAL SUGGESTIONS and EXPLANATIONS are subjoined [with subsequent revision]. — MARCH, 1849.

1. It is earnestly recommended that these lessons should be carefully studied, paragraph by paragraph, according to the general method proposed on page viii; and that the exercises marked B, C, and D, should be performed no less faithfully than those which are marked A. More particular directions, subject of course to the discretion of the teacher, are added in the Notes. That all these exercises should receive *exhaustive* attention at every recitation, cannot be expected. It must be left to the teacher to give to each its proper share of the time; and even to abridge some of them in special cases, where the best progress of the student would be thus promoted. Let parts of the Grammar be learned as they are needed; but let them then be learned *accurately*, and afterwards be kept fresh in the mind by application and review. — See page 96.

2. The Exercises on pages 43 - 65 should receive attention in immediate connection with the Greek paragraphs bearing the same numbers. A few words are here printed in Italics, to show that they are to be omitted in the Greek; a few are enclosed in brackets [], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to attract special attention. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

3. The Greek has, in general, great freedom in respect to the arrangement of words; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. The student will observe carefully the special precepts upon arrangement, which he finds either here or in the Grammar (§§ 718 s, 523 s, &c.); and, in all doubtful cases, will be wise in adhering quite closely to the order of his models in the Greek text.

4. By the *Greeks, soldiers, generals, and captains* mentioned in the text, will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the *countries, cities, villages, rivers, barbarians, and enemies*, those which these Greeks found in their route.

5. For other explanations, see page 95.

6. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language; nor let him forget that other proverb, Εὖ σοι τὸ μέλλον ἔξει, ἢν τὸ παρὸν εὖ τιθῇς, *Your future course will be prosperous, if your*

present work be well done. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure ;— the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation ;— the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who spake as never man spake were recorded.

THIS edition differs from those which have preceded it, chiefly in its adaptation to the author's Revised and Compendious Grammars, and in its fuller conformity to the method for learning languages proposed on the next page. The range of prescribed exercises has been materially enlarged by the addition of the written analysis of sentences, the framing of new sentences based upon the text, the more direct retranslation from English into Greek, and an easy but very useful form of Greek dialogue. These additional exercises are for the most part simply indicated, instead of being stated in full ; since such a statement would prevent the student from receiving their full benefit, just as it is undesirable that Greek sentences to be translated into English, and English sentences based upon these for retranslation, should meet his eye at the same opening. Many of the sentences introduced by D among the notes are not to be regarded as questions ready for proposal, but only as brief *hints* or *outlines*, to be completed by the student from the text or his knowledge of Greek, with the addition here and there of such appropriate particles as he has learned how to use. An English Index is added, chiefly for the benefit of students entering classes that have already made some progress in the book. If others find themselves often resorting to it, they should regard this as a plain indication that they need to review their previous lessons.

Especial obligations, in this revision, to Professors RICHARDS, of Washington, and SOPHOCLES, of Cambridge, are gratefully acknowledged. — DECEMBER, 1871.

METHOD FOR LEARNING GREEK.

A. Let the student, with such aid as the teacher may supply or approve, so acquaint himself with a passage from a classic author that he can translate it into English, and also explain, illustrate, analyze, and parse it as fully as the teacher may wish, — learning such portions of the Grammar as are here needed. It is the order of nature, that the *language in its actual use* should be presented to the learner before its grammar, of which it is then the proper office to explain and generalize this use. If “THINGS BEFORE WORDS” is a sound maxim in education, “DISCOURSE BEFORE GRAMMAR” is no less so. Yet grammar, in its place, is not therefore any the less important. “Facts before philosophy”; but facts want their chief value, unless they lead to philosophy.

B. At the recitation, let *new sentences* based upon this passage (or upon previous attainment) be proposed to the student for immediate translation; and let this lead at length to exercises in translating from some Greek book upon the first sight or hearing (“reading at sight,” &c.).

C. For the next exercise, let the student make himself so familiar with the passage that, if the English is repeated to him, either word by word, clause by clause, or sentence by sentence, he can promptly return the corresponding Greek. Some change in the forms of the words or sentences will often render this exercise still more valuable; and the words and constructions which are learned should be early made the basis for freer and more varied translation from English into Greek. The habit, which has so much prevailed, of translating in one direction only, renders those associations upon which the acquisition of a language depends *one-sided*, — both incomplete and insecure. *The nail is not clinched.*

D. Let a fourth exercise be a *simple and easy form of GREEK DIALOGUE*, consisting of questions and answers drawn from the passage. Freer exercises in Greek conversation or composition should follow as the student acquires strength for them. *To learn a language, we must use it.*

In what way these several exercises, all so important in the acquisition of a language, may be best carried forward together, the teacher will judge. In most cases, the same recitation may usefully combine the translation and analysis of the lesson of the day with retranslation into Greek from the previous lesson, and a brief dialogue upon the lesson still preceding, — thus maintaining, with the progress in advance, a double review, and fixing what is learned deeply in the mind, as a secure basis for rapid attainment. Other reviews at proper intervals will render the student's acquisitions still more firm, till they become an *inseparable part of himself*.

The translation into English or Greek, the analysis, &c., may be either brought to the instructor in writing; or may be written before him on paper, slate, or blackboard; or may be oral. Books should be open or closed, according to the nature of the exercise. The judicious teacher will give variety to the daily recitation, and as much active employment for each pupil as will consist with the needed instruction. Let the members of a class be accustomed to propose to each other the English to be retranslated into Greek (thus reviewing their previous translation into English) and new sentences for translation, to frame the Greek questions to be answered, and to correct each other's written or oral work. In his private study, let the learner do all he can to render the teacher's office needless; and let him repeat *again and again* the Greek which he has learned, that the words may become directly associated with their ideas, without the intervention of another language; and this often *aloud*, so that the voice and ear may coöperate with the eye in impressing the memory; while *select portions* should be so learned as to be *repeated without book*.

This *fourfold method* evidently applies no less to other languages.

10 LESSONS.

I.

Ἐπιβουλεύουσιν. Ἐπιβουλεύειν.
 βουλεύει. Ξυμβουλεύετε. Παίει.
 σιν. Παίε, παίε, βάλλε, βάλλε.
 λέγεις. Λεγέτω. Θαυμάζειν. Οὐ
 ιάζετε. Οὐκ ἔθέλω. Καίειν. Καί·⁵
 εν. Μανθάνουσιν ἄρχειν. Ἀρχέτω.
 ισκέτω. Νομίζω. Εἰ μὲν ξυμβου-
 . Νομίζετε.

II.

Κῦρον. Κῦρος συλλαμβάνει. Πέμ-
 γέμπουσι Καλλίμαχον. Χειρίσοφος¹⁰
 δὴ λέγει Χειρίσοφος. Ἐπιβουλεύει
 λέγουσιν. Φέρουσι λίθους. Ἀρ-
 . Ὡ Φαλίνε, θαυμάζω.
 νουσιν. Κῦρος ἐξελαίνει. Ἐντεῦθεν
 πέντε. Ἀργύριον ἔχομεν. Πλοῖα¹⁵
 λήαρχε καὶ Πρόξενε. Ἡλιὸς ἀνίσχει.
 ἰθορύβου. Ἀργύριον μὲν οὐκ ἔχω.
 ἰφ. Ἀναβαίνει Χειρίσοφος.

(L. 1.) I. 6. 1: III. 1. 35: I. 2. 20. (2.) I. 6. 9: III. 1. 5: V. 6. 12: VI. 1. 5. (3.)
 III. 4. 40: V. 7. 21. (4.) I. 7. 5: II. 1. 20: I. 3. 15: III. 5. 13: VII. 1. 25. (5.) I. 3. 3: 3. 10;
 6. 2: III. 5. 6. (6.) III. 1. 46: I. 9. 4: V. 7. 10. (7.) I. 1. 3: V. 7. 11: III. 2. 29: V
 6. 4. (8.) VI. 6. 24: I. 4. 16. (9.) I. 1. 3: 6. 4: 10. 14. (10.) V. 6. 14: IV. 5. 22
 (11.) IV. 7. 3: I. 6. 1. (12.) I. 7. 5: IV. 7. 25: VI. 6. 13. (13.) II. 1. 10. (14.) V
 6. 35: I. 4. 9: 4. 10. (15.) VII. 3. 5: V. 4. 5. (16.) I. 5. 16: V. 7. 6. (17.) V. 7. 23
 VII. 7. 53. (18.) II. 1. 4: IV. 1. 7.

III.

1. Βουλεύεται. Βουλευόμεθα. Βουλεύεσθαι. Μαν
θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Βούλομαι. Εἰ
βούλεσθε, λέγετε. Ἀλλὰ, εἰ βούλει, μένε. Ἐθέλω
πορεύεσθαι. Ἀλλὰ πορευόμεθα. Οὐ βούλεσθε συμπο-
5 ρεύεσθαι. /

2. Κύρον δὲ μεταπέμπεται. Πείθεται. Οὐ θέλετε
πείθεσθαι οὐδὲ ἔπεςθαι. Εἰ δὲ χρήζεις, πορεύου. Μῆ,
πρὸς θεῶν, μαινώμεθα. Μῆ οὖν οἶον. Φαινέσθω. Σώ-
ζοισθέ τε ἀσφαλῶς. Νῦν δὲ ἀπέρχομαι. Ἐξέρχονται
10 δὴ σὺν δορατίοις καὶ ἀσκοῖς. Οὐκ αἰσχύνεσθε οὔτε θεοὺς
οὔτ' ἀνθρώπους ;

IV.

1. Κτησίας λέγει. Κύρος συλλαμβάνει Ὀρόντην.
Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τρι-
άκοντα. Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται.
15 Διηγῆς δὲ προσέρχεται.

2. Ἐξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σή-
σαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς
φέρει. Ἐκ θαλάττης εἰς θάλατταν. Στρατιῶται, μὴ
θαυμάζετε. Ἐρχεται Μιθριδάτης. Δέκα ἄμαξαι πετρῶν.
20 Σεύθης λέγει. Σεύθης πέμπει Ἀβροζέλημν.

V.

1. Πάροδος στενὴ. Εἰς φιλίαν χώραν. Ὀνοι ἄγριοι.
Ὡσπερ νεφέλη λευκή. Ὀδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς.
Πρὸς ἰσχυρὰ χωρία. Τετρακόσιοι ὀπλίται. Παρασάγγ-
αι χίλιοι. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ
25 θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους.

(Δ. 1.) I. 1. 4. III. 2. 8; I. 3. 11; 9. 4. (2.) III. 1. 25; V. 6. 37. (3.) III. 4. 41;
4. 41. (4.) IV. 7. 7; I. 3. 5. (6.) I. 1. 2; 1. 3; 3. 6. (7.) III. 4. 41; VII. 1. 29.
(8.) II. 1. 12; V. 7. 10; VI. 6. 18. (9.) VII. 6. 34; VI. 4. 23. (10.) II. 5. 39. (12.) I.
8. 27; 6. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (15.) VI. 1. 8. (16.) I. 2. 6; 6. 3.
2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1; IV. 7. 10. (20.) VII. 6. 44; 6. 43
(21.) I. 7. 15; III. 2. 9; I. 5. 2. (22.) I. 8. 8; 2. 21. (23.) IV. 6. 11; I. 4. 3; VII.
8. 26. (24.) VI. 4. 23.

2. Οἱ στρατιῶται φέρουσι λίθους. Ἡ στρατιὰ οὕτω γινώσκει. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίου. Συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγὴν λείπουνσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπυγκτής. Ἐνταῦθα δὲ Κύρου ἀποτέμεται ἡ κεφαλὴ. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπíπτουσιν εἰς τὴν θάλατταν.

4. Ἀναβαίνει οὖν ὁ Κῦρος. Ἔρχεται πρὸς τὸν Κύρον. 18 Ἐξελαίνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ὁ δὲ Ἑτεοῦνικός εἰς τὴν ἄκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ. Ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν.

5. Ὁ δεσπότης ἐκάστης τῆς οἰκίας. Περὶ δὲ τοῦ κα- 15 λῶς ἀποθνήσκειν ἀγωνίζονται. Διὰ μέσου δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἀπ' ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆσδε τῆς χώρας.

6. Ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάτ- 20 τῃ τὸν νῦν χρόνον. Ἐν τῷ πρόσθεν λόγῳ. Ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνουσι τὸν Καῖκον ποταμόν. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ 25 πολέμῳ διακινδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοῦς. Ὁ ἕτερος τὸν ἕτερον 30 παίει. Ἐκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.

(1.) I. 1. IV. 7. 25: VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32: IV. 2. 12. (5.) IV. 3. 32: I. 10. 1. (7.) II. 3. 24: VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2: I. 10. (11.) I. 2. 5: III. 4. 2. (12.) VII. 1. 20: I. 2. 8. (13.) IV. 3. 1. (15.) VII. 4. 14: III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6: I. 7. 6. (18.) I. 7. 18: V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1: I. 2. 9. (23.) I. 1. 3. (24.) VII. 8. 18: I. 8. 6. (27.) IV. 2. 17: I. 2. 15: III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 19.

8. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν λόφον. Κύρος δὲ μετὰ τῶν ἄλλων, ἐξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ οἱ ἐκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον. Οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίων. Πέμπει Δύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Λαμβάνειν τὰ ἐπιτήδεια. Ἐχομεν γὰρ τὰ ἐκείνων. Τὰ περὶ Προξένου. Ἄλλος ἄλλα λέγει. Τὸ Ἀρκαδικὸν ὀπλιτικόν. Ἐν μέσῳ τῆς οἴκαδε ὁδοῦ. Εἰς καλὸν ἤκετε. Οἱ ἰατροὶ καίουσιν καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος. Ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον. Ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει. Δύκιος ὁ Πολυστράτου Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ἐυλιζόμενοι ἐκ τοῦ αὐτοῦ. Αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. Οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι. Νῦν αὐτοὶ καίουσιν. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν ὀλίγοις τοῖς περὶ αὐτόν. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πῶλων λαμβάνει. Ὁ δὲ λέγει αὐτῷ. Ἀγούσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει.

VI.

1. Ἐλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. Ἐκείνος ἐθήρευνεν ἀπὸ ἵππου. Ἐλεγον, ὅτι θανμάζοιεν. Ὁ Κλέαρχος ἐβουλεύετο. Ἐβουλεύ-

(L. 1.) I. 2. 20. (2.) VII. 2. 14; IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1 V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9; V. 1. 7. (9.) V. 1. 9; II. 5. 37. (10.) II. 1. 15; IV. 8. 18; III. 1. 2. (11.) IV. 7. 3; V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 48 (14.) I. 1. 3; VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 19; II. 4. 11. (18.) II. 2. 16; I. 3. 7 (19.) III. 5. 5. (20.) III. 5. 3; I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 35 (24.) III. 4. 39; II. 4. 18. (26.) IV. 8. 14; 2. 12. (27.) I. 2. 7; V. 7. 18. (28.) II. 3. 8; V. 1. 2.

υντο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ἡδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευομένην δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο ἵχνια ἵππων. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἦκοιεν. 5

2. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν 10 δεῦτερον λόφον. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραία ἐθύετο.

3. Προέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαινεν εἰς πεδίου. Ἐπεὶ δ' 15 ἡμέρα ὑπέφαιναν, ἐπορεύοντο συγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιῶται ἀπέλειπον αὐτοῦς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἐλαβον τῆς ζώης τὸν Ὀρόντην 20 ἐπὶ θανάτῳ. Πληγὰς ἐνέβαλεν. Ὀκτὼ μόνους κατέλιπον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι. Δέγεται τῆς τελευτῆς τυχεῖν. Ἀλλὰ φυγὴ ἄλλος ἄλλη ἐτράπετο. Ἀπέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι 25 τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γεγόμενον.

VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἐτοιμός εἰμι. Ἠλίθιοι ἐσμεν. Ἀνθρωπός εἰμι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. Ἐνταῦθα ἦν παρὰ

(1.) I. 4. 1. (2.) VI. 5. 29: I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1: II. 3. 4. (5.) I. 10. 16: II. 1. 1. (6.) I. 4. 12. (7.) II. 5. 31. (8.) III. 4. 18. (9.) IV. 2. 13. (10.) VII. 8. 2: V. 4. 2. (11.) VI. 4. 20. (12.) IV. 7. 10: 3. 10. (13.) I. 3. 8: V. 2. 22. (14.) I. 2. 22: IV. 2. 7. (15.) V. 2. 4. (16.) VI. 5. 4: II. 6. 20. (17.) VI. 3. 7. (18.) I. 6. 6: 6. 10. (19.) I. 5. 11: VI. 3. 5. (20.) II. 4. 24: V. 6. 29: I. 8. 25. (21.) II. 6. 29: IV. 8. 19. (22.) V. 1. 15: 3. 4. (23.) VII. 8. 9: IV. 6. 17. (24.) II. 5. 21: VI. 1. 26: IV. 3. 4. (25.) I. 2. 13.

τὴν ὁδὸν κρήνη. Ἦν γὰρ ἡ πάροδος στενή. Ἐμπορίου δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοὶ εἰσιν.

2. Ἐνταῦθα ἦσαν κῶμαι. Οὕτω δὲ ἔχει. Φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότῃρα πολέμιος εἴη ἢ φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραζεν, ἣ εἴη.

3. Ὑποψίαί μὲν ἦσαν. Ἦν δὲ παρὰ τὸν Εὐφράτην ¹⁰ πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἐστὶ μάχεσθαι. Ἠνίκα δ' ἦν δειλὴ, ἑξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη. Καὶ ἦν μὲν σκότος ἤδη. Μέχρι σκότος ἐγένετο. Οὐ γὰρ ¹⁵ ἦν χόρτος. Οὐ γὰρ ἐστὶ πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλὰς. Ἐνθα δὲ πάλιν ἀθυμία ἦν.

4. Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος. Τοῖς δὲ ὑποψία μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἦν αὐτῷ πόλεμος ²⁰ πρὸς Πεισίδας καὶ Μυσούς.

5. Ὅψις γὰρ ἦν. Ἦδη δὲ καὶ ὀψις ἦν. Ὅψις ἐγένετο. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν. Ἥλιος εἶδύτο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἔστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστὶ ²⁵ περὶ αὐτοῦ ψεῦδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἐστὶν ἔχειν.

7. Ὡρα δὲ βουλευέσθαι. Ἀνάγκη δὲ πορεύεσθαι ἤδη. Καὶ ἀνάγκη μάχεσθαι. Ὡρα λέγειν. Σχολὴ τοῖς πολεμίοις λητίζεσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἐξ παρα- ³⁰ σάγγαι.

(L. 1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19; V. 6. 12; VII. 6. 3. (4.) VII. 1. 14. (6.) III. 1. 9; I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1; I. 7. 15. (11.) IV. 6. 10; III. 5. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4; I. 5. 5. (15.) VI. 4. 12; III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31; II. 2. 16; III. 4. 36. (22.) VI. 4. 26; I. 10. 15. (23.) IV. 5. 21. (24.) I. 5. 3; 5. 2; II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7; VI. 4. 12. (28.) VI. 4. 21; I. 3. 18; V. 1. 9. (29.) III. 4. 11.

VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἴομεθα. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. Ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί. Ἀπόπεμπε δὲ ἡμᾶς. Ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἔπescθαι. Ἐπescθαι ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἡ μηκέτι με Κύρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν, ἔχομεν γὰρ τὰ ἐκείνων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν. Ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Ὡρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφοτέρω ὥσπερ πολεμίους ἀλλήλους. Πληγὰς ἐνέτεινον ἀλλήλοις. Οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

IX.

1. Ἀθυμότερος ἦν. Ἦσαν πολὺ προθυμότεροι. Βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος. Ὡ θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ' ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. Καὶ θρασύτερός εἰμι νῦν ἢ τότε. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους.

2. Ὡ κάκιστε ἀνθρώπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε

(1. 1.) II. 1. 20; I. 6. 9; II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6; III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3; IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29; VII. 3. 10. (10.) V. 1. 9. (11.) II. 3. 26. (12.) II. 2. 10; III. 1. 24. (13.) I. 5. 12; III. 1. 14. (14.) V. 7. 12. (15.) II. 4. 10. (16.) II. 4. 11; VII. 7. 10. (17.) I. 4. 9; 7. 8; 9. 1. (18.) III. 1. 27. (19.) II. 5. 9; III. 2. 19. (20.) V. 6. 19. (21.) VII. 1. 16. (22.) II. 5. 39.

Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους ;
 Ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀπο-
 πέμπει τὴν ταχίστην ὁδόν. Ἀδειπνοὶ ἦσαν οἱ πλείστοι.

3. Ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμο-
 νεστάτοις. Ἀξιοὶ εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα
 συμβουλεύειν. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν
 ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησι-
 αίτατος γὰρ ἦν.

4. Ἀνωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων
 10 ἔτρεχον θάπτον. Εἰς τὰς ἐγγυτάτω κώμας. Ἐγγύτερον
 ἐγίνοντο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν. Τῇ
 ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον.

X.

1. Ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Ὅρᾳ ἀετόν. Ἡμεῖς γε
 νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνίκᾳτε σὺν τοῖς
 15 θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ
 Ἑλληνικῶς. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν
 Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς.
 Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθῃ, ὅτι ἐν ποιηροῖς τό-
 πους σκὴνῶν, καὶ πλησίον εἶεν οἱ πολέμιοι.

20 2. Οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολω-
 νόν. Ὁ ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ
 παραδείσου ρεῖ ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀπο-
 στερεῖ τὸν μισθόν. Κύρον αἰτεῖν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν πο-
 25 ταμὸν ἐρρίπτουν. Ἐφοβοῦντο αὐτόν. Ὡς αὐτὸς σὺν
 ὁμολογεῖς. Αὐτὸς εἰμι, ὃν ζητεῖς. Ἐμοὶ οὖν δοκεῖ οὐχ
 ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Ὁ
 Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἐαυ-
 τοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά.

(1.) I. 2. 20. (3.) I. 10. 19. (4.) I. 8. 7. (5.) II. 5. 24; V. 6. 2. (6.) II. 5. 7.
 (7.) I. 10. 5. (9.) I. 4. 17; 5. 2. (10.) II. 2. 16; I. 8. 8. (11.) II. 3. 13; I. 7. 19. (13.)
 V. 7. 10; VI. 5. 2; II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21.
 (18.) III. 2. 39; VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9
 (23.) I. 3. 14. (24.) I. 2. 12; IV. 8. 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16; I. 3. 11
 (27.) I. 6. 4.

4. Ἀπαγγέλλετε τοῖνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον. Ἡδέως ἐπόνουν, καὶ θαρράλέως ἐκτῶντο. Σκηνοῦμεν ὑπαίθριοι. Χειρίσοφος μὲν ἡγείσθω, ἐπεὶ καὶ Λακεδαιμόνιός ἐστιν. Οὐ δικάως γ' ἂν μοι φθονοίεν. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἐαντιοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι.

5. Ἀξιούμεν. Οἱ κράτιστοι ἄρχειν ἀξιούνται. Ἀξιούν. Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοῖ ὅς τι τιμᾷ.

6. Τοῦ δὲ λόγου ἤρχετο ὧδε. Ἡσθέnei Δαρείος καὶ ὑπώπτευε τελευτήν τοῦ βίου. Ὀργίζοντο ἰσχυρῶς τῷ Κλέαρχῳ. Καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει. Οἱ λοχαγοὶ πάλιν συνήλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενή. Ἀπήγγελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος. Κύρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε. Χωρία γὰρ ὄκουν ἰσχυρά οἱ Τάοχοι. Εἵκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας. Ὅν ὤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ ἀδελφούς.

8. Οὐκ ἀνέφγον τὰς πύλας. Ἐώρα αὐτούς. Καὶ ἄλλος ἄλλον εἶλκεν. Εἶα Κύρος. Συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Ὁφελε μὲν Κύρος ζῆν. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἀλκιμοὶ εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

(L. 1.) II. 3. 5. (2.) I. 9. 19; V. 5. 21. (3.) II. 2. 37. (4.) V. 7. 10; I. 9. 5. (9.) V. 5. 9.; IV. 6. 16; I. 3. 19. (10.) VII. 2. 21; I. 9. 23. (12.) III. 2. 7; I. 1. 1. (13.) I. 5. 11. (14.) VII. 8. 1; III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2. 21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11; II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29. (25.) VI. 3. 24. (25.) V. 5. 20; VI. 6. 35; V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) I. 1. 4. IV. 3. 4.

9. Καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὗτός σφισιν. Ταύτην δὲ τὴν πάροδον Κύροί τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. Τούτῳ ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπεῖθαι ἐπεσθαι.

10. Τοσοῦτοι δ' εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. Τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιῶται ταῦτα ἐβούλοντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.

11. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν. Εὖνοι ἦσαν. Ἠγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν. Ὡς τάχιστα ἕως ὑπέφαιναν, ἐθύοντο. Ἦν οἱ θεοὶ ἔλεφ ὥσιν.

XI.

1. Ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἐπειδὰν ἐκείσε ἔλθωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. Ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας. Ἡμᾶς Βυζαντίου ἀποκλείσει. Ἐκάλεσε τοὺς ἀγγέλους. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον. Ἀκούσατε οὖν μου, πρὸς θεῶν. Ἡδιστ' ἂν ἀκούσαιμι.

2. Ἐπεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτῇ στρατιώτας. Πρόξενος αὐτὸν μετέπεμψατο. Ἐψονται Κύρῳ. Ἐγὼ δὲ ἀντίκα ἤξω. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω. Ἐκείνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ἔψονται θάλατταν. Διατρίψομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε

(L. 1.) VI. 5. 4: V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30: I. 8. 17; 4. 11. (6.) II. 5. 13: I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3: V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2: II. 4. 24. (13.) IV. 3. 9. (14.) VI. 6. 32. (15.) I. 3. 20: VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15: VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3: I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20: III. 1. 4. (24.) I. 4. 13: II. 1. 9. (25.) I. 4. 8: IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7. 9; 8. 24.

τοὺς ἑξακισχιλίους. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλέανδρε.

3. Εὖ τε λέγετε, καὶ ποιήσω ταῦτα. Ὁ δὲ αὐτῷ λέγει· “Μὴ ποιήσης ταῦτα.” Ἠγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησεν. Ἐψονται ὑμῖν, καὶ πειράσσονται μιμῆσθαι. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο. Ἀκούω, Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Εἶπεν οὖν Σεύθης· “Ὀρθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι.” Ἐθῆρεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιο ἐαυτὸν τε καὶ τοὺς ἵππους.

5. Ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

6. Ἐκποριοῦσι τῇ στρατιᾷ μισθόν. Οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ὥρα δὲ βουλευέσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. Ὑμᾶς, ὁπότεν γαλήνη ἦ, ἐμβιβῶ. Οὐ μαχεῖται δέκα ἡμερῶν. Ἠσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος ἦδη.

7. Μυρίους ἔδωκε δαρεικούς. Κύρος δ' εἶπεν, “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· εἰ δ' ἀληθεύσης, ὑπισχνούμαι σοὶ δέκα τάλαντα.” Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι.

XII.

1. Εἶχον δὲ θῶράκας λινοῦς. Κήρυκας ἔπεμψε περὶ σπονδῶν. Πρὸς τοὺς Θῶράκας ἐπολέμησα. Ἡ γυνὴ αὐτὸν ἔπεισεν. Καὶ πέμπουσι Καλλιμάχον Ἀρκάδα.

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 24. (5.) II 5. 26: I. 1. 2. (7.) III. 1. 36: (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3. 39. (13.) I. 2. 7. (15.) VI. 1. 33; 6. 13. (18.) V. 6. 19. II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8: I. 7. 13. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (25.) IV. 7. 15: II. 3. 1. (29.) I. 3. 4; 2. 26. (31.) V. 6. 14.

Καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ. Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 5
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευσεν τελευτὴν τοῦ βίου, ἐβούλετο τὸν παῖδα ἀμφοτέρῳ παρεῖναι.

3. Ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ 10
στράτευμα ὁ σίτος ἐπέλιπεν. Ἡδιστ' ἂν ἀκούσασι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασσούντιοι, καὶ λέγουσι τὸ πρᾶγμα. Ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὤμος.

4. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον, οἱ μὲν σὺν 15
πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτός.

XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. Ὁ δὲ πάλιν ἠρώτησε·
“Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Ἐνταῦθα ἔμεινε 20
Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς. Ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμίνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὀπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπησιν λιμένα, κατὰ μέσον 25
πὺρ τῆς Θράκης. Οἱ δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηνὰς ἦλθον. Καὶ λέγει, ὅτι δαρεικὸς ἐκάστω ἔσται μισθὸς τοῦ μηνός. Δαρεικὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. Ἰσχυρὸν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω 30
χρυσοῦν δώσω.

(L. 1.) VI. 5. 23. (2.) I. 2. 10: III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14: I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 18. (12.) II. 6. 12. (14.) VI. 2. 6. (18.) II. 2. 24: I. 23. (19.) I. 2. 9. (21.) VI. 6. 34: II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) VII. 6. 7. (29.) I. 7. 7.

3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Εὐθύς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. Ἠγεμόνα αἰτεῖν Κύρον. Τῇ δὲ ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο. Ἐλεγε δὲ Κλεάνωρ. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλεῖτε. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τὸν ἄνδρα ὁρῶ. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν. Ζῇ ὁ ἀνὴρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστω δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἴκωσιν.

5. Τέτταρα στάδια διειχέτην τὰ φάλαγγε ἀπ' ἀλλήλων. Ὡς Κύρε, λέγουσί τινες. Ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Ὑποψίαι μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλὴ. Οὐδεὶς ἡμάρτανεν ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. Ἠδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὕτω μαίνεται, ὅστις οὐ βούλεται σοι φίλος εἶναι; Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινόμενοι Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουςιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. Εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνον, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στοδὸν ποιεῖσθαι. Αὗται ἡρώτων αὐτοὺς, τίνες εἶεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅτι σοι δοκεῖ κάλλιστον

(1.) I. 1. 25. (2.) VII. 1. 20: I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39: I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (7.) VII. 6. 33: I. 1. 4. (10.) I. 8. 26: II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10: I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5: IV. 5. 11. (19.) I. 5. 3: II. 5. 1. (20.) III. 4. 15. (21.) I. 3. 15: VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 2. 10. (29.) III. 2. 2. (31.) IV. 5. 10: II. 1. 17.

καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οὔσει εἰς τὸν ἔπειτα χρόνον. Ὁ τι δὲ ποιήσοι, οὐ διεσήμηνεν. Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

8. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ὡστε τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὰς κώμας. Πλείους ἢ δισχιλίοι. Κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους.

XIV.

1. Εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποίησατο, καὶ θαρρεῖν αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἐορτῆς. Ἐρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα.

3. Ἀναβαίνει οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας οὖν τοιοῦτός ἐστιν. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαὶ οὖσαι. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίφ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Ἀμα ἡλίφ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δέεται, μὴ ἀποκτεῖναι τὸν παῖδα. Ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων. Ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Περίνθου Θραξίν.

(L. 2.) II. 1. 23: III. 2. 38. (4.) III. 2. 38; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV. 5. 14; 5. 28. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) III. 1. 30. (17.) I. 1. 2. (18.) V. 2. 29. (20.) II. 2. 13. (22.) II. 3. 1. (24.) II. 1. 13: I. 1. 7. (27.) VII. 4. 8. (28.) IV. 5. 24: II. 6. 2.

5. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπησ λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἑρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχάνει. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω. "Οστις τε ζῆν ἐπιθυμῇ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστίν. Καὶ ἔπεμψε τινα¹⁰ ἐρῶντα, ὅτι ξυγγενέσθαι αὐτῷ χρήσοι. Συλλαμβάνει Κύρον ὡς ἀποκτενῶν.

7. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπήρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα¹⁵ οἱ στρατηγοί.

8. Σὺν ὑμῖν, ὅτι ἂν δέη, πείσομαι. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο.

XV.

1. Ἐνταῦθα ἦσαν τὰ Βελέσνος βασιλεία, τοῦ Συρίας ἄρξαντος. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνή, προτέρα Κῦρου²⁰ πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο. Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελῖνοῦς· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελῖνοῦς ποταμὸς παρῶρει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἐνεῖσι καὶ κόγχα.

2. Ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. Διή-²⁵λον ἦν, ὅτι ἐγγὺς που βασιλεὺς ἦν. Βασιλέα σε ἐποίησαν. Πορεύεται ὡς βασιλέα. Ὁ δ' Ὀρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππεάς, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροξέλμην τὸν αὐτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-³⁰

(1.) I. 1. 4. (7.) II. 1. 8: IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3 (13.) I. 1. 4. (15.) VI. 1. 18. (17.) I. 3. 5: IV. 4. 6. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2: II. 3. 6. (26.) VII. 7. 23. (27.) I. 2. 4; 6. 2. (29.) VII. 6. 43

μείναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων.

3. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Καὶ ἤδη τε ἦν περὶ πλήθους ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρους κήρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἑλλήν, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν, καὶ ἐντίμως ἔχων. Ἄλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασίᾳ. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώ-
10 τατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρὰ σύγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ
15 τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἷον κεράσας αὐτήν.

5. Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων.
20 Καὶ αὕτη αὐτῇ ἄλλῃ πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στρατευμα. Ἐνταῦθα Κῦρος, Σιλᾶνὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυῖα. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖ-
25 κας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη. Τέλος δὲ εἶπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινίκους, καὶ κνημίδας.

7. Τούτου τὸ εὖρος δύο πλέθρα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία, τοῦ Κιλικίων βασιλέως· διὰ μέσης
30 δὲ τῆς πόλεως ρεῖ ποταμὸς, Κύνδος ὄνομα, εὖρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

(L. 1.) III. 3. 16. (3.) III. 1. 7. (4.) II. 1. 7. (7.) VI. 5. 24. (9.) IV. 2. 28. (10.) V. 5. 25. (13.) I. 2. 13. (18.) I. 1. 8. (20.) I. 1. 7. (21.) I. 7. 18. (23.) IV. 5. 4; I. 8. (25.) II. 3. 26. (26.) I. 2. 16. (28.) I. 2. 5; 2. 23. (31.) I. 10. 15; II. 6. 15. (32.) II. 6. 20.

8. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκρίτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐθ' ὥς ἐν πολέμῳ· κακῶν οὐδεὶς κατεγέλα, οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

9. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, 5 καὶ τὰ ἔκγονα τούτων. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἱκανὰ καὶ σὺς καὶ αἶγας καὶ βοὺς τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶς ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν 10 τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς 15 Κῦρος τριήρεσιν. Οἱ πολέμοι ἱππεῖς φεύγουσι κατὰ τοῦ πρανοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιιορκεῖν τε καὶ ψεύδεσθαι καὶ ἑξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 20

12. Χαράδρα ἰσχυρῶς βαθεῖα. Αἱ δ' οἰκίαι ἦσαν κατὰγειοι, τὸ μὲν στόμα ὥσπερ φρεᾶτος, κάτω δ' εὐρείαι. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλὰς, ὅποτε πάντῃ ἡδὺν λάβοι, λέγων, ὅτι 25 “οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίωνι οἶνῳ ἐπιτύχοι· τούτου οὖν σοι ἔπεμψε, καὶ δεῖταί σου, τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.”

13. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι 30 χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμῦρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως, ἑνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) II. 6. 30. (5.) IV. 5. 25. (6.) V. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) II. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) II. 6. 22. (21.) V. 2. 3: IV. 5. 25. (23.) VI. 2. 10. (21.) I. 9. 25. (29.) VII. 8. 26.

XVI.

1. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἄμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν ^δ καὶ ὑψηλὸν πάντα ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κῦρος ἐξελαίνει σταθμοὺς τέτταρας, παρασύγγας ἑκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὅντι τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περισσότερας.

3. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπιπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· “Νῦν σοὶ ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχει πόλιν, ἔχει τριήρεις, ἔχει χρήματα, ἔχει ἄνδρας τοσοῦτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγα ποιήσαιμεν.”

4. Ἐδάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων. Καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή.

²⁰ 5. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορευόιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμψας Γλοῦν εἶπεν· Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορ-
²⁵ σωτή· περιεῤῥεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἐξελαίνει σταθμοὺς δύο, παρασύγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ
³⁰ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν

(L. 1.) I. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) .. 3. 2: IV. 1. 11. (17.) IV. 2. 2 (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44: I. 4. 16. (24.) I. 5. 4 26., I. 4. 1.

Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ-πεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἑστρα- 5 τήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν.

XVII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρόνων σταθμούς τρεῖς, παρασύγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὠρίζε τὴν τῶν Μα- 10 κρώνων καὶ τὴν τῶν Σκυθινῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας· ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς. Οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐώνυμῳ τοξευθῆναι τις ἐλέγετο. 15

2. Κατεπέμφθη ὑπὸ τοῦ πατρὸς αταράπης Λυδίας. Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.

3. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου 20 Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθήσεται; Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 25

4. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· “Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύ- 30 σασθαι.” Ἡναγκάσθην διώκειν. Θώρακες αὐτοῖς ἐπορίσθησαν.

5. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδιδῆναι

(L. 8.) IV. 8. 1. (11.) III. 4. 23. (14.) I. 8. 20. (16.) I. 9. 7. (17.) I. 8. 25: IV. 7. 14. (19.) VII. 2. 14. (20.) I. 9. 18. (21.) VII. 6. 8: II. 4. 18. (23.) I. 2. 15. (26.) 9. 26. (29.) III. 3. 12; 3. 20. (31.) I. 2. 14.

τὸ στράτευμα αὐτῇ. Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεὶ ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθεῖσαν, φεύγουσιν ἀνὰ κράτος. Ἀναμνήσθητε γάρ, ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφαιεν.

7. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν. Οἱ μὲν δὲ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμάτο Κύρῳ συσταθισόμενος, αἶτον ἀνεμμνήσκοτο 15 ἑαυτῷ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχαγῶν ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἐβουλευόμεθα ξὺν τοῖς Κερασούντιοις, ὅπως ἂν 20 ταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῖς· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἱ τ' ἔνδον 25 ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

XVIII.

1. Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. Οἱ γὰρ πολέμοι ἀνατεθαρρήκασιν. Οἱ δὲ πολέμοι ἐπιωρκήκασι τε, καὶ τὰς σπονδάς καὶ τοὺς ὅρκους λελύκασιν. Ἐγὼ σε, ὦ Φαλίνε, ἄσμενος ἐώρᾳκα, οἶμαι

(L. 1.) I. 8. 13. (4.) V. 2. 27. (5.) IV. 3. 21. (6.) VII. 6. 24. (7.) II. 4. 22 (9.) VII. 5. 6. (10.) II. 6. 1. (13.) VII. 2. 14: VI. 1. 23. (16.) III. 4. 37. (17.) III. 1. 24 VII. 2. 4. (20.) V. 7. 20. (22.) II. 5. 31. (23.) I. 6. 9. (25.) VI. 4. 12: III. 2. 10. (31) ; II. 1. 16.

δὲ καὶ οἱ ἄλλοι πάντες. Κύρος δὲ, ἔχων οὓς εἴρηκα, ὤρματο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

2. Ἀπολελοιπᾶσιν ἡμᾶς Ξενίας καὶ Πασίων. Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κύρον ἀπέκτονεν. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰςὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστῆκᾶσιν. Προηγείσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἶδομεν τοὺς πολεμίους.

3. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γινώσκου τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαίδεκα στάδια διελθῆναι, ἐκέλευον ἤδη νεκροῖς.

4. Μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἶη Σύνε-20 νεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὀρέων. Πάντες δὲ ᾤοντο ἀπολωλέναι, ὡς ἐαλωκυίας τῆς πόλεως. Ἀμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν.

5. Τοὺς τε πολεμίους ἐπεποιήκεσαν θραυστέρους. Εἰ-25 λήφεσαν πρόβατα πολλά. Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἤδη τετελευτῇκει, φάρμακον πιὼν, πυρέττων· τὰ δ' ἐκείνου Νέων ὁ Ἀσιναιὸς παρέλαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώκει τὸ χωρίον, ὡς ἐδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει.30 Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων.

6. Πάνθ' ἡμῖν πεποιήται. Ὡς θαναμασιώτατε ἀνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 38. (4.) I. 4. 8; II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12. (8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25. (19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18; VI. 6. 5. (26.) VII. 1. 12. (27.) VI. 4. 11. (29.) V. 2. 15. (30.) VII. 8. 4. (31.) V. 4. 13. (32.) I. 8. 12; III. 1. 27.

πε, σύ γ' οὐδὲ ὁρῶν γινώσκεις, οὐδὲ ἀκούων μέμνησαι.
 "Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτη-
 σθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. "Ὅστις τε ὑμῶν
 τοὺς οἰκείους ἐπιθῇ μὲν ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι.
 οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῇ ἐπιθῇ
 μὲν, πειράσθω νικᾶν.

7. Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; "Ὡστε
 ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆ-
 σθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. Νῦν μὲν ἡμᾶς
 10 ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν,
 εἰς ζώνην δεδομένοι. Μετὰ ταῦτα περιέμενον Τισσαφέρ-
 νην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατο-
 πεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Οὗτος δὲ τεταγμέ-
 15 νος ἐτύχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικου ἄρχων· ὥς
 δ' ἦσθητο Κύρον πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἕως
 ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριά-
 κοντα καὶ ἑπτά.

9. Ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὦτα
 20 τετρυπημένον. Ἀμα δ' ἔδειξε συντετριμμένους ἀνθρώπους
 καὶ σκέλη καὶ πλευράς. Πορευόμενοι δ' ἐντυγχάνουσι
 λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς
 ἢ ἀποκόψαι ἦν ἀνάγκη, ἢ διεζεύχθαι ἀπὸ τῶν ἄλλων
 Ἑλλήνων.

10. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐ-
 25 τοὺς, εἴ που ἦσθηνται ἄλλου στρατεύματος ὄντος Ἑλλη-
 νικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι
 πολιορκοῦνται ἐπὶ λόφῳ, οἱ δὲ Θράκες πάντες περικεκυ-
 κλωμένοι εἰεν αὐτούς.

11. Ἐτετίμη γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ
 30 πιστότητα. Αἱ οἰκίαι κύκλῳ περισταύρωντο μεγάλοις
 σταυροῖς τῶν προβάτων ἕνεκα. Οἱ γὰρ μάντις ἀποδε-
 δειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλόν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.)
 II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2
 10. (25.) VI. 3. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 2.

τῆς ἐξόδου. Αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Δυκεῖφ γεγραφότος. Οὗτος συνή- 5 δετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν, πόσον χρυσίου ἔχοι.

13. Καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελεῖνται. Εἰ γάρ 10 τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.

XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσιν. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ¹⁵ εἰσιν εἰς τὴν Ἑλλάδα. Ἀλλ' ἐγὼ φημι, ταῦτα μὲν φλυαρίας εἶναι. Καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησιν. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σηματοῦντα, ὃ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. 20

2. Τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ. Ἦν οὖν σωφρονῆτε, τοῦτον τάναντία ποιήσετε, ἢ τοὺς κύνας ποιούσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἦν σωφρονῆτε, 25 τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδόαδιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύασι. Καὶ αὐτόν τε τὸν Σμήκρητα ἀποκτιννύασι, καὶ τοὺς ἄλλους πάντας. Τὰ ση- 30 μεία δεικνύουσι τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (13.) V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26: II. 1. 2. (21.) I. 5. 12. (22.) V. 8. 24. (27.) II. 6. 4: IV. 2. 1. (23.) IV. 5. 24: VI. 3. 5. (30.) VI. 2. 2. (31.) III. 2. 9.

αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν.

5. Κραυγῇ πολλῇ ἐπιάσιν. Ἡμεῖς, ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται.

6. Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεύδειν. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα.
10 “Ἐρώτα τοίνυν,” ἔφη, “αὐτοὺς, τί ἀντιτετάχαται, καὶ χρήσουσιν ἡμῖν πολέμιοι εἶναι.” Ὡς αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθὴ ταῦτ’ εἶη· ὁ δ’ ἔφη. Ἐπήρετο αὐτὸν, εἰ ὀπλιτεύοι· οὐκ ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι,
15 δεδοκότες μὴ ἀποτμηθείσαν. Ῥίψαντες γὰρ τοὺς πορφυροὺς κἀνδύς, ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἔεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης. Καὶ τῷ κωμάρχει ἐδίδουσαν λαμβάνειν, ὃ τι βούλοιο. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοδο λέγειν τῷ βουλομένῳ.

20 8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἕλλησι καὶ τοῖς ἐαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον, νόμφ τινι ἄδοντες. Ἦν δὲ χιὼν πολλή, καὶ ψυχὸς οὕτως ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δείπνον, ἐπήγνυτο. Οὐδεὶς ἀπῆει πρὸς βασιλέα. Ὑμεῖς δὲ οὐκ ἦτε
25 εἰς τήνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Καὶ ἅμα ταῦτ’ εἰπὼν ἀνέστη. Κύρος δ’ οὖν ἀνέβη ἐπὶ τὰ ὄρη. Ὡς δ’ ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς
30 τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἰατροὺς κατέστησαν ὁκτῶ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

(L. 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 1. 47. (28.) I. 2. 22: IV. 6. 27. (31.) III. 4. 30.

10. Οἱ δὲ ὀπλῖται ἔθεντο τὰ ὄπλα. Τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶναι, καὶ οἱ ἄρχοντες σῶσι. Καὶ ἵπποι ἤλωσαν εἰς 5 εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἅρματος, τὸν θώρακα ἐνέδν.

11. Κύρος δὲ, συγκαλέσας τοὺς στρατηγούς, εἶπεν. "Ἀπολελοίπασις ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκῃσι, οἶδα γάρ 10 ὅπη οἴχονται· οὔτε ἀποπεφεύγῃσι, ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον."

12. Ξενοφῶν δ' εἶπε εἶδε Χαρμῖνον καὶ Πολύνικον, "Ταῦτα," ἔφη, "καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε 15 τῇ στρατιᾷ." Ἴθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἅπιτε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. 20

13. Ὡς δ' ἦν ἡλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ τελευτῶν ἐχαλέπαιεν· οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ 25 ἐν τῇ Λυδῇ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν.

14. Καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ. 30 Οὐκ ἤθελε τοὺς φεύγοντας προέσθαι.

15. Ἐνταῦθα ἀφικνέεται Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλικῶν βασιλέως, παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II. 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (8.) I. 4. 3. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 6. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (28.) I. 6. 4. (30.) I. 3. 20. 31.) I. 9. 9. (32.) I. 2. 12.

δοῦναι χρήματα πολλά. "Ωστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Τίς γὰρ ἐβελήσει κήρυξ ἰέναι, κήρυκας ἀπεκτονῶς; Αὐτὸς δὲ οὐκ ἔφη ἰέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, καὶ ὠρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοι ἐπιδεικνύμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα, μὴ συστάντες ἀθροοὶ που κακόν τι ἐργάσωνται οἱ πολέμιοι. Τῆς νυκτὸς ἀποδρὰς ὥχετο.

17. Ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. Ὁ μὲντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.

18. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἀνθρώπους. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. "Ωλιχετο τῆς νυκτὸς ἀπῴων. Ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἑω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον.

19. Τὰς δὲ ὀτίδας, ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺν, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. Πειράσομαι, ὃ τι ἂν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοχος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἴνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII. 3. 47. (9.) IV. 6. 3. (10.) III. 4. 17: I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III. 1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 8. 16. (23.) IV. 7. 27: I. 7. 1. (26.) I. 5. 3. (28.) VI. 1. 33. (29.) II. 4. 16

20. Καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα δίδῃ. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ἐπεὶ δὲ ἐξηλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅστις ἂν ἀλῶ ἔνδον ὦν τῶν στρατιω-
 τῶν, ὅτι πεπράσεται. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με, ἐγὼ δὲ ἔμαντον, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ, ὃ τι ἂν βούληται, ποιῆσαι. Ἰωμεν ἐπὶ τοὺς ἄνδρας. Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἴητε, εὖ ποιή-
 σειν ὑμᾶς.

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατεilhθῆναι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὁδόν. Συγκαλέσαντες τοὺς στρατηγούς ἐβουλευόντο, ὅπως ἂν κάλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶν καὶ
 ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν κακόν.

22. Ὅπως φόβον ἐνθείη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμην, ὅτι οὐδαμῇ προσίειντο οἱ θεοὶ τὸν πόλεμον. Ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιούτο, εἴ τῃ σπείσαιντο, καὶ εἴ τῃ συνθοίτο, καὶ εἴ τῃ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.

23. Ἡρώτων ἐκείνοι, εἰ δοίεν ἂν τούτων τὰ πιστά· οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδῶσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλήσιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικὴν.

24. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὦν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν. Ἀλλ', οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δούς μείον, μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. Ὁ δὲ Κλέαρχος ἐβουλευέτο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (5.) VI. 6. 18. (6.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1: V. 5. 3. (19.) I. 9. 7. (22.) IV. 8. 7. (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον. Καὶ νῦν δύο καλῶ τε κἀγαθῷ ἄνδρῃ τέθνατον, καὶ οὔτε ἀνελεῖσθαι οὔτε θάψαι αὐτῷ ἐδυνάμεθα. Ἄνδρες στρατιῶται, τῶν Ἀρκαδῶν οἱ μὲν τεθνήσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.

2. Ἐδάκρυε πολὺν χρόνον ἐστῶς. Εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἶη. Ἐλεγεν, ὅτι οἴοιτο τεθνεῶ-
10 τας πολλοὺς εὐρήσειν.

3. Πολλὰς προφάσεις Κῦρος εὔρισκεν, ὥς καὶ σὺ εὖ οἶσθα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὅ τι ποιεῖτε. Ὡς ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν. Σύννοδα
15 ἐμαυτῷ πάντα ἐφευσμένος αὐτόν.

4. Ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλείας δυνάμεως. Εὐ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων· ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρ-
20 χεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πράχθῃσεται. Ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς· καὶ γὰρ ἤδει αὐτόν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ἤδесαν αὐτόν τεθνηκότα. Δεδιῶς, μὴ γένηται
25 ταῦτα.

6. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν, ὥς τιμώμενος, ἐν τῷ πλησιασιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι.

30 7. Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτόν ἔκειντο ἐπ' αὐτῷ. Ἀλλὰ κατακείμεθα,

(L. 1.) IV. 7. 2. (3.) IV. 1. 19. (4.) VI. 3. 12. (7.) I. 3. 2: VI. 6. 6. (9.) VII. 4. 19 (11.) II. 3. 21. (12.) I. 5. 16. (13.) VII. 3. 35. (14.) I. 3. 10. (16.) II. 1. 13. (17.) I. 7. 3. (21.) VII. 6. 8. (22.) I. 8. 21. (24.) I. 10. 16: V. 6. 17. (28.) VII. 2. 22 (28.) IV. 5. 15. (30.) I. 8. 27. (31.) III. 1. 14.

ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέοιντο.

XXI.

1. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἢ συλληγῆναι τὸ στράτευμα πάλιν.

2. Ἡμῖν δέ γε οἶμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἣν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησό-10 μεθα, πάντα ποιητέον. Ὅμως δὲ λεκτέα, ἃ γινώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

XXII.

Ἐπεὶ δὲ σπονδαί τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θράκες, καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν 15 τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πῶς. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου, ἐξήει ἄδων τὸν Σιτάλκαν· 20 ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. Ὁ δὲ τρόπος τῆς ὠρχήσεως ἦν ὁδε· ὁ μὲν παραθέμενος τὰ ὅπλα σπεῖρει καὶ ζευγηλατεῖ, πυκνὰ μετα- 25 στρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδῃται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα 30 παρὰ τοὺς βούς ζεύξας, ὀπίσω τῷ χεῖρὲ δεδεμένον ἐλαύνει.

(L. 1.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III. 1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.

XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ
 κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ
 τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως,
 τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες
 εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμη-
 μένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν
 πρὸς τοῖς κρέασι. Μάλιστα δ' αἱ τρύπεζαι κατὰ τοὺς
 ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο
 ἐποίει Σεύθης· ἀνελόμενος τοὺς ἐαυτῷ παρακειμένους ἄρ-
 10 τούς, διέκλα κατὰ μικρὸν, καὶ διεῖρρίπτει, οἷς αὐτῷ ἐδόκει·
 καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἐαυτῷ κατα-
 λιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτ' ἐποιοῦν, καθ' οὓς αἱ
 τράπεζαι ἔκειντο. Ἀρκᾶς δέ τις, Ἀρύστας ὄνομα, φαγεῖν
 δεινός, τὸ μὲν διαῖρριπτεῖν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν
 15 χεῖρα ὅσον τριχοῖνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ
 γόνατα, ἐδείπνει. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες
 ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας
 ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δει-
 πνοῦντα· “Ἐκείνῳ,” ἔφη, “δός· σχολάζει γὰρ ἤδη, ἐγὼ
 20 δὲ οὐδέπω.” Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν
 οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζει γὰρ
 ἡπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κω-
 λύνουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοι-
 25 δειν αὐτῷ παρῃμεληκώς, τοῦτον ἐγὼ οὐποτ' ἂν εὐδαιμονί-
 σαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου
 ἂν τάχους τις φεύγων ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος
 ἀποδραίῃ, οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ.
 Πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάν-
 30 των ἴσον οἱ θεοὶ κρατοῦσιν.

EXERCISES

IN

TRANSLATION FROM ENGLISH INTO GREEK.

I.

1. I AM plotting. We plot. You plot^a. You two are plotting^b. They advise^c. We are throwing and striking. They two advise. To plot. To strike and throw. Let him advise. Let them advise^d. Do you be plotting. Let them strike and throw. Advise^e. Do you two be throwing and striking. Let us advise^f. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not^g delay. You do not delay. He does not advise. Let him not advise. . We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak. We are learning to teach. If indeed we should advise. But^h let him consider. If he should wish to advise. Let them not arrest.

II.

1. Cyrus sends Lyciusⁱ. Chirisophus apprehends Phalinus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus^j.

(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of *paragoge*, § 163. (d) § 300 d. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 628 a, 270 a. (g) Observe carefully the distinction between *οὐ* and *μή*. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address *ο* is less emphatic than the English O, and is hence more frequently used.

2. Cyrus sends vessels. Thence Clearchus advances five day's-marches. O Lacedæmonians, send vessels and money to Cyrus^a. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels^b. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish^c, speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus^d. Let us not march with Cyrus. O Lacedæmonians, let us consult^e together^{13, 2}. Let them march^f, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chrisophus^g. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.

IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphālus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not^h ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panicⁱ. Mithridates writes a letter, and sends it^j to Cyrus. They

(a) Dat., §§ 449, 450 b. (b) *C. has not vessels*. For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) Ἐθέλω and βούλομαι are nearly synonymous, and in many cases either may be used. Ἐθέλω, however, expresses the *wish* or *will* more as a *feeling*; and βούλομαι, more as a *rational purpose* or *preference*. (d) Dat., §§ 688, 699 a. (e) Middle Voice. (f) § 300 d. (g) Dat., § 450. (h) The general distinction between οὐ and μή in interrogative sentences is the following: Οὐ expects an affirmative answer; μή, a negative. (i) *Barley and wheat and sesame, &c.* In such cases the conjunction is usually repeated in Greek. (j) The Greek

bring^{13. 12} five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach. Abrozelmes comes with thirty robbers.

V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country^t. Two carriage roads^l, very steep and narrow. Cyrus sends to Clearchus fourteen hundred^m heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in allⁿ. They carry goat-skins, sacks^o, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden^{13. 17} Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of^p a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed^{13. 7} the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at^{13. 5} the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages^q upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain *which lies* along the river Marsyas.

5. The master of each village. Let us strive for an honorable death^r. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time^s. It is said in the preceding narrative. The heavy-armed cross with diffi-

usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 393. (l) Dual. (m) § 242 a. (n) *to the number of two thousand and four hundred men.* (o) *and sacks.* (p) *need strongly.* (q) In respect to the position of the article and a limiting word or phrase, and the frequent repetition of the article, observe carefully § 523 and the usage of Greek writers. The position of the *genitive partitive* (§ 415) conforms to § 523 b. (r) *about the dying honorably.* (s) *during the now time.*

culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers*. Cyrus is plotting against^{13. 11} his^b brother. They traduce Seuthes to the friends of his brother.

7. Suddenly^{13. 17} the rest of the enemy appear upon the plain beside the sea^{14. 18}. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The *men* from the villages upon the right descend^{15. 2} into the plain. On the fourth day^{15. 2}, Tissaphernes and Ariæus with their men^c leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches^{13. 7} one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die^{15. 16} in the midst of the way homeward.

10. And *HE*^d is both persuaded, and sends away^{16. 1} his brother. He arrests Lycius the son of Phalinus a Syracusan. But *THEY* have the *fruits* of my toils.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very* wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring *the man* himself^f to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

(a) *targeteers about the ten thousand*. (b) When the possessives *my, thy, his, &c.*, are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article. See § 530 e. When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *ὁ ἰμὸς ἀδελφός*, *my brother* (definite); *ἰμὸς ἀδελφός*, *a brother of mine* (indefinite). (c) *those about T. and A.* (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 536 a. (e) The position of *αὐτός* in its different uses must be carefully observed (§§ 540 b, c, d, g, 541). (f) To show that *αὐτός* is used as the emphatic, and not as

VI.

1. The barbarians said to Clearchus, that they had come* respecting a truce. The soldiers themselves said, that they were deliberating in common about the rest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of^{16. 23} the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice^b in respect to the way homeward^{16. 11}. The barbarians remained, for they trusted in their^d strongholds.

3. Two young menⁱ ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good^{16. 12}. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack^k upon the enemy^{15. 23}.

4. The friends^{15. 18} of Cyrus were taking^l Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death^m by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

VII.

1. The Chaldæans are in the midst of the park^{15. 16}. The other barbarians are said to be friendly^{14. 21}. For the road was

the common personal pronoun, place it at the beginning of the sentence (§ 540 g). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives or the incorporated modes without (§§ 62 k, 643, 659). When the distinct modes are used in connection with past time, the forms of expression in §§ 643 and 645 are both common. (h) *sacrificed*. (i) *the*. (j) For the use of both the dual and the plural, when two are spoken of, see § 494. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) *made an attack securely*. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) *died*.

said to be very steep^{14. 22}. Be ready. If indeed^{13. 7} we are men. The fountains beside the road were beautiful. And the gods are judges of the contest^a. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldæans wish to be friends^b and allies. Upon this^{13. 11}, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were^c. For thus the matter stands. The expedition is said to be against the Lacedæmonians. And Orontes the Chaldæan is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming^d dark. For it was now dark. But when it was now evening, he came^e to Cyrus. It was necessary to fight, for there was no money^{13. 15}. It is necessary to march^{14. 4} along side of the river, for we have^{13. 16} no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park^f, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected^g. The targeteers^{15. 22} begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldæans.

5. Let us give the signal^{15. 6}, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of^{16. 23} the horses^{16. 27}. For we cannot have^h money. But we could not obtain supplies.

7. It is now time to depart^{14. 9}. The soldiers have leisure to hunt^{16. 27} in the park. For it is necessary now to consult together^{13. 2}. The circuit of the palace^{18. 17} was a parasang.

VIII.

1. Youⁱ are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee^{15. 8}, and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 434. 3. (b) *both friends*. *Ti* in Greek implies less emphasis than *both* in English, and is therefore much more frequent. (c) *told the villages, where they were*. (d) Observe the distinction between *σιμὶ* and *γίγνεται*. (e) *comes*. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) *and a park*. (g) *there was dejection to the soldiers*. (h) *it is not to have*. (i) *You on the one*

sue^{17. 2}. I, Seuthes, am neither so thoughtless nor so foolish. We thought you an enemy^{15. 23}. Send me¹ away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property^{16. 8}. Do not wait for others to come to you. You and I have the same enemies⁴. We can¹ now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe^{14. 23} blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary^{18. 27} for you to deliberate for your own interest^m. For I am no longer general, but Clearchus.

IX.

1. It is safer for you to pursue^{17. 2}, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule, than his brotherⁿ. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door^{17. 9} ourselves^{16. 19}.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for^o the gods? Thence Cyrus advances^{13. 15} through Phrygia by the shortest and safest way. The Cilician queen sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart^{14. 9}. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste^p. The barbarians escape^{15. 12} into the nearest villages. The enemy were now coming^a nearer. The targeteers^{15. 22} ran much faster than the heavy-armed troops^{15. 21}. The soldiers ascend^{13. 18} into the highest village. They watched^{19. 17} each other more negligently.

hand [13. 7]. See § 536. 1. (j) In the oblique cases of *ἐγώ*, the *emphatic* forms are *ἐμεῦ*, *ἐμοί*, and *ἐμὶ*; while the *unemphatic* are *μοῦ*, *μοί*, and *μὶ*, which are enclitic, and do not begin a sentence (§§ 27, 536, 787 s.) After a preposition, use the longer forms (§ 788 e). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) *There are the same enemies to you and to me.* (l) *It is permitted us to take.* (m) *in behalf of yourselves.* (n) Gen., § 408. (o) *are you not ashamed before?* (p) *hastened much the most.* (q) *becoming.*

X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good^{16, 12}. They said to the messenger^{16, 22}, that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants^{16, 20}.

2. The rivers flow through the plain^{15, 2} of Cilicia into the sea^{14, 18}. The river was called Mæander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money^{13, 15}. Ask Cyrus for your pay. Ask Cyrus for our pay^a. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect^b a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to^c her tent the seven best of her attendants^d.

4. The soldiers encamp in the open air. Let Clearchus and Chrisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer^{19, 8} envy the wicked^{20, 18}. We labor cheerfully, and acquire securely^{14, 9}. First carry back word to the army^{15, 1}, that there is need of silence^{17, 16}. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them^e with more confidence^f.

5. It is now time to feed the horses. The worst^{19, 27} *men* are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show^g whom he honors. They engaged in earnest conversation, in order that they might show whom they honored^h. He learned^{13, 6} to obey, in order that he might be thought worthy to rule.

(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make*. (c) *calls together into*. (d) *of those about her*. (e) *the horses*. (f) § 263. (g) §§ 617, 624. (h) What

6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day^{16, 2}, the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that ~~the~~ robbers^{14, 15} had again assembled. He said that the robbers were again assembling. They endeavoured^{20, 16} to pass by force.

7. They commended the captains. They asked^{20, 23} Cyrus for money and vessels. THEY had come, but Clearchus was still riding up. Here were found many vessels. They used the cords¹ which they found in the villages of the barbarians for their slings. *The men* whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways¹.

8. Would that Clearchus were living¹! They had for arms small spears^{14, 10}. Would that the Chaldæans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door^{17, 9}. They saw the messengers at the door. One waited for^{21, 22} another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling^{13, 6} justly^{21, 4}!

9. For this was a custom with the Chaldæans¹. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure^{18, 29}.

10. We had such an opinion respecting you. The admirals^{21, 17} said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy^m. Such were the wishes of the soldiersⁿ.

11. We say, when the north wind blows against *us*, that it is bad^{19, 27} sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would^{21, 30} that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear^{20, 25} the north wind. As soon as the day began to appear, they crossed the river. They waited for^{14, 3} the morning.

two modes could be here employed? (i) Dat., § 466 b. (j) *some in one way and others in another.* (k) *C. ought to be living*, §§ 611, 638 g. (l) *to the C.* (m) *The enemy are so many.* (n) *Such things the soldiers wished.*

XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that^{15, 18} tumult^{13, 17}. He called the Scythian archers. He called the generals into^a his tent^{18, 19} as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If^b the gods are propitious^{22, 14}, and so direct^{15, 8}, you will take Byzantium without a battle. If you are well disposed^{22, 11}, you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses^{15, 15}, if we had not commanded him. Do not hear these *men*. But this robber^{14, 15} may the gods requite!

4. They hunted in the park^{15, 16}, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present^c he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if^{22, 14} the north wind^{22, 10} blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark^{18, 14}, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 631 s. (c) *During the now time*.

And, when they were sending the heralds to the Thracians, it was already^{18. 14} midnight. Do not make war against the Arcadians. When we have arrived there^{22. 15}, we shall be at the door of Greece. The Thracians send heralds by night⁴.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary^{22. 10} wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh *in his disposition*, but was always friendly^{14. 21} and kind^{22. 11}. We should like extremely to hear^c the affair. When the soldiers were out of bread^d, they came to us.

4. When I had gained this success, I sent for^{14. 6} the Thracians; and they came without trouble.

XIII.

1. And they asked again, "Shall we report war or peace?"
• We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine^{16. 11} harbours, about the middle of Cilicia. The young men^{17. 14} answered, some with laughter, and others without^{24. 18}.

3. They asked Cleānor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedæmonian exile, of the right. On the next day he sent for two companies of Meno's army. Thereupon he commands his attendants^{20: 29} to cut off the head and the right hand of Cyrus. I sent this messenger to^{*} Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This^b man [here^{25. 6}] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer^{24. 21} me. We will obey^{14. 7} our fathers.

5. Some said, that the two lines were five stadia apartⁱ. Let no one^j fail of hitting a man. No one of us says this^k. Some of the soldiers pass the night without food or fire^l. Let no one

(d) § 433 a. (e) *most gladly hear*. (f) *bread had failed the soldiers*.

(g) Observe carefully the distinction between *σι*; and *αἰς*; with the accusative.

(h) § 524 b. (i) *were distant from each other*. (j) Observe the distinction between *αὐτῶν* and *μὴν*. See Notes on Less: I. 2. (k) § 499 d. (l) *and without fire*.

pass the night without food. No one of the Greeks perished. Let no one wrong us. We took some of the ostriches. Let no one of the villages^{15, 18} be inhabited^{21, 20}.

6. Men of Greece^{26, 10}, who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon^{25, 4} Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right^{16, 6} hand.

8. But if any one of you sees another course which is more honorable^{16, 11}, let him mention it. The two lines were not more than four stadia apart^{25, 16}. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than you are towards him.

XIV.

1. The rulers of these villages made^b Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs^c for their slings^{21, 23}.

2. He made all the citizens *his* friends. All the Lacedæmonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain^{25, 17} of the Greeks as friends. These *men* disgrace both their native city and the whole of Greece, that being Greeks they are so senseless^{19, 2}. Being such, he will disgrace all the citizens. But the younger^{24, 5} of the children happened not to be present. The brazen shields^{24, 11} now and then shine through. For, when it had become dark^{18, 14}, they marched, having the Euphrates upon their right, supposing that they should reach^d the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 563.

(b) Why is the middle voice here used? (c) Dat., § 466, b. (d) *come to*.

had gone hare-hunting^a. And she^f, going to Xenophon, entreated him, not to slay her husband.

5. And this country^g,¹⁴, beginning at^h the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river^{15, 19}. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace^h.

6. We happened to be victorsⁱ. He sent some one to put to death the two young men. It is the part of the victor^j to pursue^{17, 3}, but of the vanquished to flee^{15, 8}. And whoever desires to conquer, let him be brave^{17, 20}. He happens to be at breakfast^k. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her^l younger son more than Artaxerxes the king^m. But at the present time^{15, 21} the admirals^{21, 17} do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would sufferⁿ with us whatever might be necessary. If it is necessary^o, we will make a treaty. They gladly^{21, 26} made peace.

XV.

1. Here Belesys, the satrap of Syria, had^{18, 17} a palace and park. We arrived at Tarsus four days before Meno. There are many^{21, 22} fishes and muscles in the river Selinus. There was at Ephesus a most beautiful^{16, 11} temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate^p need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of^q Syria.

3. And when they had come back, they relate the affair^{21, 11} to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles the Cretan as our guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

(e) about to hunt hares. (f) Use both the form of expression in § 518 a, and also that in § 518 f. (g) having begun from. (h) the Thrace the in Asia. (i) happened conquering. (j) Sing., the one conquering. (k) breakfasting. (l) the. (m) the reigning A. (n) Fut. Opt., § 643 a, b, c. (o) Subj. with *idv.* When the conclusion is expressed by the future indicative, the condition is commonly expressed by the subjunctive. See § 631. (p) the quickest way. (q) the one having ruled.

This wild beast Hercules pursued. In these places the targeteers^{15. 22} were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of^a Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor^{26. 1} to the whole^{26. 17} city.

5. And these again were other pretexts to Orontes for writing the letter^{27. 28} to the king. Here Cyrus gave ten talents to Silānus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children^b. At last they deserted their houses. We have need^c of^{28. 1} brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain^{15. 2} flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died^d.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five^e years old^d.

9. And in the sacred district they found^{21. 22} oxen, swine, sheep, goats, fowls, and their young^f. In the sacred groves were many goats and swine. But there is in this country^{15. 17} a mountain covered with^g trees, capable of supporting^h oxen and horses^{17. 4}. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence^{17. 16}. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappearedⁱ. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth^j; and falsehood^k they considered to be the same with folly. All *men* blame^{29. 3} perjury^l and deceit.

12. They cross^{15. 24} a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends^m.

(a) *to be with or near*. (b) *having also wife and children*. (c) *There is need to us* [dat.]. (d) Express these sentences variously, according to the models in the Greek text. (e) § 242. (f) *the young of these*. (g) *full of*. (h) *competent to nourish*. (i) *became* [17. 23] *invisible*. (j) *the sincere and the true*. (k) *the false*. (l) *the to perjure one's self*. (m) *with those whom we love most*.

They said, that for a long time certainly they had not metⁿ with a finer^{16, 11} harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood^o is often more agreeable than truth^p.

13. The amount of time occupied by the^q journey^{17, 1} was four months and ten days. The breadth^{28, 28} of the river was three stadia.

XVI.

1. And thence they march^{14, 4} through^{14, 16} a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither^{14, 10} fishes nor doves to be injured^r.

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free^{17, 29}.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded^{30, 9} Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey^{17, 1}. So he arrived at his tent^{19, 15} safe. The name of this city is Corsôte. The river Mascas flows around the city. He wore^s something black before his eyes, as he marched^t.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore^u, a city large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of^v Cyrus with^w the ships from the Peloponnesus. With these triremes^{29, 13}, five-and-twenty in number, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored^{29, 11} the vessel beside the camp^{30, 20}. The vessel of Tamos lay at anchor in the harbour^{24, 24}. The two generals arrived^{30, 20} in^x the ship, having been sent for by the king^{27, 28}.

(n) not yet surely within much time had they met. (o) The false. (p) the true.
 (q) of the. (r) They do not permit to injure neither the fishes nor the doves.
 (s) had. (t) marching. (u) sea. (v) was present to. (w) having. (x) upon.

XVII.

1. This river separates the country of the Thracians from^a that of the Mysians. In this way he marched three parasangs; and when he was marching the fourth, he saw an eagle^{20. 13} upon the right^{16. 6}. No one of the Greeks was shot in this battle. Three horsemen^{27. 26} were shot upon the left wing. Nor did ANY OTHER ONE of the soldiers find^{21. 22} any thing in this march^{17. 1}.

2. The robbers^{14. 15} will all^{26. 11} be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked^{25. 31}, what^b would be done^c. They were arranged four deep, the *troops* of Clearchus upon^{31. 15} the left, those of Meno^d upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had^e the worst^{19. 27} assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained *any which was* very pleasant^{29. 25}, bidding those who bore^f it also to say, "Cyrus was greatly pleased with this; therefore he wishes you also to taste of it." We shall be compelled to flee^{15. 8}. Brazen helmets and purple tunics^{28. 28} will be provided for the soldiers.

5. And the citizens^{26. 11} hearing this were greatly disturbed^{31. 22}, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request^g. The generals took care, that all should be well^h. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected^{31. 13}, that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be takenⁱ and beheaded. They were said to have been vexed, and to have been afraid lest they should lose^j the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded^k. They set forth from the camp^{30. 20}, to pursue the barbarians. They recollected two eagles screaming upon their right.

(a) and. (b) § 563. (c) §§ 643, 645. (d) the of M. (e) There were to him. (f) bearing. (g) having requested. (h) It was a care to the generals, that it should have itself well. (i) § 293 a. (j) should be cast out of. (k) § 598 b.

9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors^{28, 12}, whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated¹, how the dead might be buried.

10. When the generals had been called into the tent^{18, 15} of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

XVIII.

1. Such has been^m the conduct of the men, and such are their wordsⁿ. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies^{22, 1}, and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time^{15, 21}, the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove^{29, 7} two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother^{16, 22}, he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement^o, the generals said, that they did not commend the messengers, if they had pursued such a course^p. On the next day he sent messengers to say^q, that Xenias and Pasio had deserted the army^{22, 1}. After this, Orontes was never seen^r by any one^s either dead or alive. The city is

(l) *having assembled deliberated*, § 674 d. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb *εἶμι* (§§ 300 b, 317, 679); and also when it is better to employ the more familiar forms of the aorist (c. 605). (n) *The men on the one hand have done such things, and on the other say such things.* (o) *these things.* (p) *done such things* [22. 6]. (q) § 598 b. (r) Aor. Pass; see § 50 ὁπῶν. (s) *no one.*

taken^a, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers^{14. 15} had taken many sheep. On the same day messengers came with the intelligence^b, that many had climbed up, and that the place had been taken. The enemy had regained their courage^{32. 29}. Who will take the place of Neon the Asinean? Advise the citizens^{26. 11} to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens^c, your work is done^d. See, then, that you be a man worthy of the honors^{26. 1} which you possess, and for which I congratulate you. And whoever of us desires to behold his native land^{26. 16}, let him be a brave man. Remember to be bold^{19. 23} men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies^{18. 4}. So that we, from what we hear, judge no man to have been more prosperous. No man has ever^{33. 16} been more^{20. 11} loved, either by Greeks or barbarians. He is not willing^{14. 4} to remain, on account of the dispersion of his heavy-armed troops^{15. 21}.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds^{23. 28} more than ten days. These happened to have been stationed upon the right^{31. 23} near the cavalry; and, when they perceived that the general was dead^{33. 15}, they fled with all speed^{32. 5}. And when now it was^e evening^{18. 11}, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them^f Lydians with their ears bored. We saw a man with both his legs crushed^g. In our march we found^h villages beside the river in possession ofⁱ the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his hands cut off^{25. 4}.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies^{25. 1} composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles^{24. 21}.

(a) *has been taken.* (b) *came saying.* (c) § 484. (d) *all things have been done by you.* (e) *had become.* (f) Dat., § 454 c. (g) *crushed as to both the legs.* (h) *Marching we found.* (i) *having been seized by.* (j) See § 234 c.

11. They said, that the houses had been palisaded around on account of the oxen^{29.5}. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout^{17.23} of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then^{26.19} upon the wall.

12. At^t Lampsacus, Euclides, the son of *the* Cleagoras who painted *the picture of* the Dreams, congratulated him upon his safe return¹.

13. Upon your doing this^m, I shall immediately withdraw; so that you will have no guide^{25.2} leftⁿ. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof^o. They had been cut down by the horsemen.

XIX.

1. We gladly^{21.26} saw the enemy no longer standing their ground, but flying with all speed^{32.5}. O most wonderful^{33.39} man, you surely do not even^{34.1} understand this, that the south wind carries *us* within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons^{25.17} to signify, what the soldiers must do^p.

2. Certain of the soldiers of Meno, as they see Clearchus riding back^{19.15} to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night^q. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners^{17.26} he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens^{26.11}. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter^r, you will be apprehended by the guards^{25.2}. He will advance silently^{17.16}.

6. The Persians station themselves for the battle with their heads unprotected^s. He asked the heralds^{23.28}, if all this were

(k) In. (l) that he had been saved. (m) At the same time you doing this. (n) no guide will have been left to you. (o) Plup., § 268. (p) what it is necessary that the soldiers should do (acc. with infin.). (q) through the night. (r) shall enter, §§ 50 εἰμι, 651. (s) having the heads bare.

false; and they said 'yes.' He asked them if they were targeteers^{15. 22}; they said 'no.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both^{20. 4} sneezed. After this, permission to depart^{14. 9} is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety^{15. 4}.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains^{30. 17} they found^{21. 22} much snow, and cold so *intense* that even the wine^{29. 24} which they carried in goat-skins^{14. 10} froze. They all deserted^a to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this^b, departed. The barbarians, having erected a trophy as victors^c, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox^{29. 5}, and erected a trophy. We appointed three surgeons only^{17. 21}, for the wounded were few^{15. 20}.

10. And leaping down from their horses, they put on linen^{23. 28} corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered^d the skins of the oxen to the young men^{17. 14}. We attacked the rear^e of the barbarians, and slew many. And triremes^{29. 13} were taken to the number of twenty, and all the transports^{29. 14}.

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take^f his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious^g that he is vile and worthy^{19. 21} of blows^{17. 21}. We deliver these things to you, Charminus; and do you, having disposed *of them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

(a) departed. (b) at the same time having heard these things. (c) as conquering [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of *είλημι*, *ἔειπον*, and *ἔειπα*, §§ 306 b, c, 45 h, k. (e) last. (f) so as to take. (g) knowing.

world. It is not possible for the soldiers to buy either^b bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains^{14, 14} inflict punishment upon the fugitives^{24, 21}. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of money¹. Exhibit your training. But he said that he should not¹ himself be present at the trial^{17, 19}. For who will be willing to go as heralds, *after* having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country^{14, 21}. On the next day^{16, 2} they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off^k in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise^{15, 2} me¹ respecting the expedition^{18, 6}. Give and take the right hand^m. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisonersⁿ.

18. The cold^{36, 23} froze both my ears^{24, 19}. They asked, who was the satrap of the country. A noise ran^o through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able^p, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village^{15, 13}. They roused many partridges in the park.

20. He said that he would not remain^{14, 8}, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive^q. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer^{20, 14}. Deliver him up to the citizens to judge, and then to do^r *with him* whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross^s, before the bridge^{17, 22} should be occupied by

(h) *neither*, § 713 h. (i) *much money*. (j) Observe carefully the position of the words. (k) *lest they may run off*. (l) *having read the letter, advise me*. (m) *right hands*. (n) *the having been taken women*. (o) *went*. (p) *whatever you may be able*. (q) *to whom we may give*. (r) *having judged to do*. (s) *if in any way we might be able to cross*.

the enemy. He considered, how he might cross the river best, and both conquer those before and suffer no evil from those behind.

22. They showed^a, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly^b. They inflicted punishment^{37. 30} upon this *man*, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield^{24. 11}. We answered, that we would sooner die, than betray the exiles^{37. 31}. If they gave, they would give for this *end*, that giving to us a smaller, they might not pay to you the larger sum^c. He deliberated, whether^d he should send another, or go himself to assist.

XX.

1. And another also stood^e without the walls^{35. 1}. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead^{33. 21}.

2. The women stood a long time and wept^f. Those of the soldiers who stood around drove him away, and said that the sheep^{31. 19} were public *property*. They answered^{24. 21}, that they thought they should find the robbers^{14. 16} all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair^{24. 11}.

4. For know, Persians, that you are senseless, if you suppose that your gold^{21. 14} could prevail over our valor. For be well assured^g, O king, that we would choose freedom, in preference to^h all the wealth^{30. 14} which you possess^{24. 2}.

5. They wished to know, what would be doneⁱ. They were observing carefully, what the enemy would do. We knew that the Lacedæmonians occupied^j the centre of the Grecian^{30. 23} army. I fear that^k this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

(a) exhibited themselves. (b) to falsify nothing. (c) the more. (d) if. (e) § 320 b. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) standing wept. (g) know well. (h) instead of. (i) §§ 643, 645. (j) knew the L., that they occupied. (k) lest.

to be sitting as honored *guests*, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up^{30, 31}. Do not sit down.

7. You are lying down, as if it were permitted to sleep^{30, 37} securely^{14, 9}. The barbarians fled, whenever we pressed upon *them* vehemently. Let us lie down beside the river^{15, 14}.

XXI.

1. It seems necessary to march¹ as rapidly as we can^m. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith^{22, 24}.

2. I must do every thing, that I may never be in the power of the kingⁿ. Virtue^{40, 16} should be pursued by allⁿ. We ought to say what we know.

XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened⁹ him beside the horses, drove him on with both hands tied behind.

XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek^p. They bid farewell to tears⁹. The supper was served to^r them reclining^{40, 31} around^{31, 13} the fountain^{28, 15}. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems^{21, 5} to be already at leisure, while⁹ I am not yet *so*."

XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked^{20, 18} could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one^{25, 19} could ever^t deem happy.

(l) *that it is to be marched*. (m) §§ 553 c, 641. (n) Express these sentences variously, according to the models in the text. (o) *yoked*. (p) *understands to speak Greek*. (q) *they bid the weeping* [40. 7] *farewell*. (r) *was to*. (s) *but*. (t) *never*.

NOTES,

INCLUDING DIRECTIONS FOR THE STUDY OF THE GRAMMAR,
AND FOR OTHER EXERCISES.

I.

Present Active of Verbs in -α.

1. A. [Page 13.] Line 1. Ἐπι-βουλεύ-α, *he is plotting, or he plots*; Ἐπι-βουλεύ-ουσιν, *they plot*; Ἐπι-βουλεύ-αν, *to plot*. Learn from the teacher's lips the pronunciation of the words which first occur. Afterwards learn from the Grammar the Greek System of Orthography (§§ 1, 4, 90 s), and that Method of Pronunciation which is preferred (§ 79). Ἐπι-βουλεύ-α, *he plans against, or he plots*, is compounded of the preposition ἐπὶ *against* (§§ 387, 689 g), and the verb βουλεύ-ει *he plans*, which consists of the stem βουλευ- and the affix -α (§§ 172 a, c, 270 b). This affix implies a pronoun of the third person singular (here masculine, *he*) as the subject of the verb, since no other subject is expressed (§ 536). In ἐπι-βουλεύ-ουσιν, the affix -ουσιν implies a pronoun of the 3 pers. plural as the subject (*they*). In ἐπι-βουλεύ-αν, the affix -αν marks the Infinitive, as *to* in English.

Learn the Present Indicative and Infinitive Active of λύω (§ 37 a), with the translation, varying the latter according to the person and number (§ 33 b), and distinguishing carefully the stem from the affixes (which are printed in full-face type in § 37, and also separately in § 35 b): thus, λύ-ω *I am loosing, or I loose*, λύ-εις *thou art or you are loosing*, λύ-ει *he, she, or it is loosing*, λύ-ομεν *we are loosing*, λύ-ετε *ye or you are loosing*, λύ-ουσι (or λύ-ουσιν, § 163) *they are loosing*, λύ-ετον *you two or they two are loosing* (§§ 179, 9 c); λύ-αν *to be loosing, or to loose*. Write, and also repeat and translate, the corresponding forms from the stems παυ- *to stop* (§ 34), βουλευ- *to plan* (§ 44), and ἐπι-βουλευ- *to plot*; that is, join the same affixes with these stems, placing the accent on the last vowel of the stem, &c.

REMARKS. 1. It is urged that very few of the paradigms should be directly committed to memory; that, even in these, the elements should be carefully distinguished; that most of the paradigms, as well as the inflection of other words, should be learned through an intelligent combination of their elements; and that then the forms should be repeated, both orally and in writing, and often with their translation, until they become perfectly familiar. Directions hereafter to learn various paradigms, and to inflect other words, will be understood in accordance with this remark. — 2. Henceforth, in translating, find the meaning of each word, so far as necessary, under its theme in the vocabulary (§§ 172 a, 270 b), and give to each affix or prefix its proper force.

L. 2. Συμ-βουλεύ-ω, Συμ-βουλεύ-ετε. In σύν with (old form ξύν, § 170), ν becomes μ before the labial β (§ 150). — 3. καί, Rule xxxviii., § 700. For the mode in which this oxytone (§ 768) is written before βάλλουσιν, see § 784. Παῖ-ε, παῖ-ε, βάλλ-ε, βάλλ-ε, strike! strike! *throw! throw!* The affix -ε marks the imperative, and implies a pronoun of the 2 pers. sing. as the subject. Learn the Pres. Impv. Act. of λύω (§ 37 a): λύ-ε loose (*thou*), or be (*thou*) loosing, λυ-έτω let *him* loose, λύ-ετε loose (*ye*), λυ-έτωσαν or λυ-όντων let *them* loose, λύ-ετον loose (*ye two*), λυ-έτων let *them two* loose. In like manner form and accent the imperative from the stems παν- and παι-. In verbs the accent is commonly *recessive*, i. e. they are accented as far from the end as the general laws permit (§ 769). Learn the laws or rules in §§ 770, 771, 776, 726, and apply them to those forms of the verb which have been already learned. Write the imperative from the stems βουλευ-, συμ-βουλευ-, and βαλλ-, accenting according to these laws. Henceforth observe the accent of every word, and refer it to the appropriate rule or remark.

B. Let the teacher propose to the learner, for immediate translation, new sentences based upon what has now been learned; or let the members of a class propose them to each other: as, Ἐπιβουλεύετε. Συμβούλευε. Βάλλομεν καὶ παίομεν. Βουλευέτω. Πάυεις. Δύουσιν. Βαλλέτω.

C. Become so familiar with the first paragraph of Less. I., that on the repetition of the English, you can promptly repeat the corresponding Greek: "He is plotting"; "I advise"; "They strike and throw"; &c. Translate into Greek the corresponding sentences (I. 1) on page 43.

D. Let questions in Greek be drawn from the paragraph, by the teacher or learner, to be answered in Greek. For these questions, some forms of the interrogative τίς are here introduced (§§ 28 g, 784 a: τίς *who?* τί *what?* sing., τίνες *who?* plur.); and in answer, Οὐκ οἶδα, *I do not know*, or the personal pronouns ἐγώ *I*, ἡμεῖς *we*, σύ *thou* or *you* (sing.), ὑμεῖς *ye* or *you* (plur.), may be used as needed: Τίς ἐπιβουλεύει; *Who is plotting?* [Οὐκ οἶδα τίς ἐπιβουλεύει, *I know not who is plotting*; or simply Οὐκ οἶδα.] Τί ἐπιβουλεύει; *What is he plotting?* Τίς συμβουλεύει; [Ἐγὼ συμβουλεύω, Σὺ συμβουλεύεις, or simply Ἐγὼ or Σὺ.] Τί συμβουλεύω; Τίνες συμβουλεύουσιν; Τί ξυμβουλεύομεν; Τίς παίει;

REM. 3. Different modes of performing the exercises marked B, C, and D, are suggested on page viii. Which mode will best suit the learner, exercise, and occasion, the teacher will judge. The benefit of such exercises is usually most fully secured, when they are prepared by the student in writing, and then recited by him without consulting his manuscript, but with a subsequent examination and correction of it. To what extent these exercises shall be carried, the teacher must also judge. But it is urged *most earnestly*, that they should receive *careful and faithful attention* in connection with the study of each Greek paragraph, and usually before the student undertakes the next. Any seeming delay which this may at first make, will render his subsequent progress the more rapid, and give him a command over the language which without such exercises he could never hope for.

2. A. L. 4. Οὐ, R. xxxvi., §§ 685, 786. — 5. Μή. This shows that θανυά-ε is in the imperative (§ 686 a, b). If it had been in the ind., what negative particle would have been used? — Οὐκ, § 165 c. — Καί-ωμεν, *let us burn*; Μὴ μέλλω-μεν, *let us not delay*. Learn the Pres. Subjunctive Act. of λύω (§ 37 a), with its translation (§ 34). Write the corresponding forms from the stems παν-, και-, μέλλ-, &c. The subj. is here used as impv. (§ 628 a). — 6. ἀρχαν, *to rule*, R. xxxiii.,

§ 663. — 7. **Συλ-λαμβάν-αι**, § 150 c. — **Εἰ μὲν συμ-βουλεύοιμι**, *if indeed I should advise*. Here **μὲν** corresponds to **δέ** in a subsequent clause not quoted. Learn the Pres. Optative and Participle Act. of **λύω** (§ 37 a), with the translation (§ 34). Write the corresponding forms from the stems **παυ-**, **βουλευ-**, **νομιζ-**, &c.

Learn to parse the words of Less. I., and so each word hereafter as it may occur, in full according to § 74 s. In parsing a verb, the future and perfect may for the present be simply learned from the vocabulary (unless, perhaps, the teacher should direct their omission until these tenses occur in the text). If the verb is compounded with a preposition, time may be saved by not repeating the preposition with each form: thus, *Ἐπιβουλεύει is a regular verb, from ἐπι-βουλεύω, βουλεύω, βεβούλευκα; compounded of ἐπι and βουλεύω; stem βουλευ-, affix -ει; in the present indicative active; βουλεύω, βουλεύεις, βουλεύοιμι, βούλευε, βουλεύειν, βουλεύων· βουλεύω, βουλεύεις, βουλεύει, βουλεύομεν, βουλεύετε, βουλεύουσιν, βουλεύετον· in the third person singular, agreeing with a pronoun implied in the affix (§ 536).* **RULE XXIX.** *A verb agrees with its subject in number and person (§§ 76, 568).*

B. **Μαθάνομεν λέγειν. Μὴ παίωμεν. Καλεῖ. Λέγε. Οὐκ ἄρχω.**

REM. 4. In forming new Greek sentences for this class of exercises, the student is advised to follow quite closely, for the most part, the *constructions*, and, in all doubtful cases, the *order* of the Greek text. A few specimens will be here given; but only as specimens, lest the value of the exercise to the student should be impaired.

C. "They say," &c. Translate into Greek I. 2, on p. 43.

REM. 5. This class of exercises will seldom require mention in these Notes, but should not therefore fail of receiving due attention. It will be understood that they are *uniformly prescribed*, as well as exercises B and D.

D. **Τί λέγουσιν; Τίς λέγει; Τί μαθάνουσιν;**

REM. 6. More examples of this class of exercises are presented in these Notes, than of the two preceding; but many others should be added by the teacher or learner. The work will be found, upon trial, to be for the most part quite *easy*, as well as *most useful*. Perhaps no other exercise in learning a language involves so little labor in comparison with its utility. In proposing the questions here found, it is recommended that they should be often more fully expressed. Many of the answers may be given either more or less fully, according to the preference of the instructor or student. It will be observed, that in Greek as in English, the order of a sentence is often more or less changed, in throwing it into an interrogative form. See § 718 s, and especially §§ 718 a, 719 f, &c.

II.

Nouns of the Second Declension.

I. A. L. 9. **Συλλαμβάνα Κύρ-ον**, *he apprehends Cyrus* (§ 92); **Κ. σ., C. apprehends.** Learn the declension of **δόλ-ος** (§ 14), observing §§ 9 a, 180 s, and distinguishing the stem from the affixes (which are there printed in full-face type, and also separately in § 11). Join these affixes to the stems **χορ-** *choir*, **νησ-** *island*, **ἄγγελ-** *angel*, comparing § 16 a. For the accentuation here observed, see §§ 791, 776, 767 s; and explain its changes from §§ 770 s, 775 s. Learn the general offices of the numbers and cases (§§ 178 s, 10, 397 s), and translate the forms of

δῶλος, &c., according to the example in § 14: **δῶλ-ος** a *wile*, **δῶλ-ου** of or from a *wile*, **δῶλ-ω** to, for, with, or by a *wile*, &c. Decline **Κύρ-ος** in the sing. (§ 227. 1).

Κύρος, R. II., § 400. **Κύρον**, R. XXI., § 472. — 11. **Ἐπιβουλεύει Κύρῳ**, he plots against C., R. XVIII., §§ 452, 455 f. — 12. **Ὁ Κόρε**, R. XXV., § 484. — 13. **Λακεδαιμόνιοι**, the *Lacedæmonians*. For the omission of the article, see §§ 522 a, 533 c.

B. **Λύκιος πέμπει Φαλίῳν**. — **D.** Learn the remaining forms of the interrogative **τίς** (§ 28 g). When used substantively, these will be understood for the present as relating to persons. — **Τίνα συλλαμβάνει**; **Τίς συλλαμβάνει**; **Τίτι ἐπιβουλεύει**; **Τί φέρουσιν**; **Τίτις ἄρχουσιν**;

2. A. L. 14. **Πλοῖα**, accusative. Learn the paradigm **δῶρ-ον** (§ 14), with its affixes and translation, and also decline **ῶν**, **ἄντρον**, **μήλον**, and **μόριον** (§ 16 b), applying § 181, and explaining changes of accent. — 15. **σταθμούς**, R. XXIII., § 482 d. — **Πλοῖα γὰρ οὐκ ἔχομεν**, for we have [not] no vessels. — 16. **Ἡλιος**, §§ 522 e, 533 a. — **ἀνίσχει** (**ἀνα-ίσχει**), § 128 a. — 17. **θορύβου**, a noise, R. XIII., § 432 a. As used indefinitely, **θ.** wants the article (§ 520). — 18. **Ἀπαγγέλλετε Ἀριαίῳ**, carry back word to *Ariæus*, § 452 a.

B. **Κύρος ἀργύριον πέμπει**. — **D.** **Τί πέμπουσιν**; **Πόσους** (*how many*) **σταθμούς ἐξελαίνει**; **Τί ἔχετε**; **Τί οὐκ ἔχεις**; **Τίς ἀναβαίνει**;

ΚΕΜ. An interchange of the first and second persons is frequent in dialogue: "We have money." "What have you?" "Money."

III.

Present Passive and Middle of Verbs in -ω.

1. A. [P. 14.] L. 1. **Βουλευέ-σθαι**, he deliberates. Learn the Present Passive and Middle of **λύω** through all the modes, with the translation, distinguishing the stem and affixes (§§ 37 c, 36 b, 34), and explaining changes of accent. Write the corresponding forms from the stems **παυ-**, **βουλεύ-**, and **ἀρχ-** to rule. Learn the general offices and relations of the voices (§§ 30 a, 265 s). — 2. **τέ**, both, 701 a. The accent of the enclitic **τέ** unites with that of the paroxytone **ἄρχειν** (§§ 787, d, 768). — **ἄρχ-εσθαι**, to be ruled, pass. — **Εἰ**, § 786. — 3. **λέγετε**, inv. — **βούλ-ει**, § 296 e, f. — 4. **πορευέ-μεθα**, let us march.

B. **Εἰ βούλει**, συμπορεύου. — **D.** **Τί μαθαίνουσιν**; **Τί ἐθέλεις**;

2. L. 8. **πρὸς θεῶν**, by the gods, R. XXXVII., §§ 688 a, 697. See § 533 c. — **Σάξοισθέ τε ἀσφαλῶς**, and may you arrive safely! §§ 638 d, 787. — 10. **Οὐκ . . ἀνθρώπους**; are you not ashamed before either gods or men? οὔτε, §§ 701 a, 713 b, 787 e; **θεούς**, § 472 f; οὐτ', §§ 117, 128 a. — **B.** **Πορεύεσθε ἀσφαλῶς**. **Οὐκ ἀσχύνη θεούς**. **Ἀσχύνομαι**. — **D.** **Τίνα μεταπέμπεται**; **Πῶς** (*how*) **ἐξέρχονται**;

IV.

Nouns of the First Declension.

1. L. 12. **Κτησί-ας**, *Ctesias*. Learn the paradigm **ταμί-ας** steward (§ 15 b), with its translation, distinguishing the stem **ταμι-** from the affixes, which also appear separately in § 11. See § 777. 1. So decline **Κτησί-ας** in the sing. — **Ὁρόντην**. Learn the paradigm **ναύτ-ης** (§ 14), and also decline **ποιητ-ής** and **Ἀπείδ-ης**, applying the special rules in

§ 194 s, and explaining the changes of accent. Decline 'Ορόντης in the sing. For the present, in parsing words of Dec. 1, state the reason for the particular method of declining the singular. — 14. **Στυμφάλιος λοχαγός**, R. I., § 393. — **B.** Λοχαγός προσέρχεται σὺν δορατίῳ καὶ ἀσκή. — **D.** Τίς συλλαμβάνει 'Ορόντην; Τίνα συλλαμβάνει Κύρος; Πόσους ἐξελαύνει σταθμούς; Πόσους παρασάγγας; Τίς τιτρώσκεται;

2. L. 16. διὰ Φρυγίας, *through Phrygia*. Learn the paradigm λῦρ-α (§ 14), with its translation, distinguishing the stem from the affixes, which also appear in § 11. So decline Φρυγία. — 'Ἐπιστολήν, *a letter*, acc. Decline θε-ά, μῦθ-α, μῦθος-α, τράπεζ-α, and φθ-ή, applying the rules in §§ 181, 194 s, and explaining changes of accent. Like which of these is ἐπιστολή declined? Why? — 18. φέρε ἰτ [the plain of Cilicia] bears, or produces. — 'Ἐκ, εἰς, §§ 165, 786. — θαλάττ-ης, older form θαλάσσης, § 169 a. — **B.** 'Ορόντης γράφει ἐπιστολάς. — **D.** Τί γράφει; Τί φέρει; Τίς ἐρχεται; Τίς πέμπει; Τίνα πέμπει; Ὅτ, two questions in one (§ 566 b), Τίς τίνα πέμπει;

V.

Declension of Adjectives.

1. L. 21. Πάροδος στεν-ή, *a narrow pass*, R. xxvi., § 504. Learn the paradigms ἀδικ-ός, μῶρ-ός, and σοφ-ός (§ 22 s), applying the rules and remarks in §§ 181, 229, 231 s, 9 b, and explaining changes of accent (§ 777. 2, &c.). Like which of these is στενός declined? Why? Write its forms. — Ὄσπερ, § 787 e. — 25. εἰς δυσχίλους ἀνθρώπους, *to the number of 2,000 men*. This substantive phrase (706 a) is in the nominative, in apposition with the subject of ἐξέρχονται. — **B.** Ἀβροζέλης πέμπεται εἰς φιλίαν χώραν. — **D.** The interrogative πόσος; quantus? how much? (in the plur. how many?) is declined like σοφός; and ποῖος; qualis? what kind of? like μῶρος (§ 53 i.). — Πόσοι ἐξέρχονται; Σύν ποίοις ἀγγέλοις [ἐξέρχονται]; Ποία ὁδός; Εἰς πόταν χώραν;

2. [P. 15.] L. 1. Οἱ στρατιῶται, *the soldiers*, R. xxviii., § 520; xxvi., § 504. Learn the declension and general use of the article, §§ 28 a, 249 s, 520 s, 786. — 2. Τετάρτῃ δ' ἡμέρᾳ, *and on the fourth day*, R. xx., § 469 a. For the omission of the article, see § 533 e. — 3. Συγκλείουσι, § 150 b, 137 c. — 4. σωτηρίας, R. viii., § 414. — φυγῇ, R. xix., § 467 a. — **B.** Ὀπίτης τὸν μοχλὸν ἐμβάλλει. — **D.** Interrogative adverbs (§ 53 i.), πότε; when? ποῖ; whither? πῶς; how? — Τίνας φέρουσι λίθους; Πότε καταβαίνουσιν; Ποῖ; (or, Ποῖ καταβαίνουσιν;) Τί λείπουσιν; Πῶς; Τί ἐμβάλλουσιν;

3. L. 6. Κύρου, R. xvi., §§ 435, 443, 523 c. — 7. Αἱ σπονδαὶ μενόντων, *let the truce remain*, § 300 d. — 8. ἀγε οὕτως, *thus* [leads] directs. — δρόμῳ, [by running] at full speed, § 467 a. — **B.** Ὁ σαλπικτὴς ἐμπίπτει εἰς τὴν θάλατταν. — **D.** Τίνας ἀποτέμνεται ἡ κεφαλὴ; Πῶς φεύγουσιν; Ποῖ; Τίς σημαίνει;

4. L. 10. ὁ Κ., §§ 522 g, 520 a. — 13. τοῦ Μαρσίου π., §§ 522 i, 523 c. — Ἐν ταῖς κόμαις ταῖς, §§ 523 a, 2, 786. — **B.** Πάλιν Κύρου φαίνεται ἡ στρατιὰ. — **D.** Πρὸς τίνα ἐρχεται; Τίς ἀποφεύγει; Ποῖ;

5. L. 15. ἐκάστης τῆς, §§ 522 b, 523 b 4. — τοῦ καλῶς ἀποθνήσκων, *the dying honorably*, §§ 491 a, 522 d, 663 f. — 16. μέσου δὲ τοῦ, §§ 508 a, 523 b. — 17. τὴν ἡμετέραν, §§ 524 a, 538 a, f. — οἱ . . φίλοι, *the friends of my brother*, §§ 442, 523 a. Is ἐμοῦ the gen. of ἐγώ or ἐμός? — 18. Ἀπ' ἐκείνης τῆς, §§ 524 b, 252, 774. Decline ἐκεῖνος, §§ 281, 199. 2.

— 19. **διανοίας**, R. IV., § 405 a. — **τήσδε**, §§ 28 d, 787 g. — **B.** *Διὰ μέσης τῆς χώρας. Οἱ στρατιῶται καλῶς ἀποθνήσκουσιν.* — **D.** *Τίνος οἱ φίλοι;*

6. L. 21. **τὸν νῦν χρόνον**, §§ 526, 482 a. — **Ἐν . . λόγῳ**, *in the preceding narrative.* — 22. **ἀμφὶ τοὺς δ.**, §§ 531 d, 706 a. — 23. **τὸν ἀδελφόν**, § 530 e. — 24. **Λέγεται . . διακινδυνεύειν**, *and it is said that the other Persians also expose themselves in war with their heads unprotected* (by defensive armor: the Persians commonly wearing tiaras or turbans instead of helmets, and **ψιλός** often signifying, not *absolutely uncovered*, but *not covered with armor*). **Λέγεται**, §§ 571 f, h, 663 a; **ἄλλους**, §§ 28 l, 199. 2; **Πέρσας**, R. XXXIV., § 666; **ψιλαῖς ταῖς**, § 523 b; **τῷ πολέμῳ**, § 522 c. — **B.** *Πάλιν διαβαίνουνσι τὸν Μαρσῶνα ποταμόν.* — **D.** *Ποῦ; where? — Τίνες ἀρχοῦσιν; Ποῦ; Πότε; Τίς διαβάλλει; Τίνα; Πρὸς τίνα; Τί λέγεται; Πόσοι ὀπλῖται; Πελτασταὶ δὲ πόσοι;*

7. L. 27. **Οἱ ἄλλοι στρατηγοί**, *the [other] rest of the generals*, § 523 f. — 28. **πολέμιοι**, § 506 a. — 30. **ἄλλων**, R. IX., §§ 415, 419 b. **Ὁ . . παῖς**, § 567 c. — **D.** *Τίνες ἐπιφαίνονται; Ποῦ; Τίνες βάλλουσιν; Τίνας ἀποκτείνουσιν;*

8. [P. 16.] L. 1. **Καίουσιν**, § 506 b. — 2. **ἰσπεραῖα**, §§ 506 b, 469 a. — 5. **οἱ ἐκεῖνον** [*sc. ἄνδρες or στρατιῶται*], *his men*, § 506 a. — **Οἱ δὲ ἀμφὶ Τ.**, § 527 a. — **Οἱ ἀπὸ**, §§ 527, 520 a. — 6. **ἐν δεξιᾷ**, § 506 b. — **B.** *Κλέαρχος τοὺς ἐκεῖνον πέμπει ἐπὶ τὸν λόφον.* — **D.** *Πῇ; by what way? § 53 i. — Τίς ἀποπέμπει; Τίνα; Ποῖ; Τίς ἐξελαύνει; Μετὰ τίνων; Πῇ; Τίνας πέμπει; Ποῖ;*

9. L. 8. **Τὰ ὑπὲρ τοῦ λόφου** [*sc. πράγματα*], *the things [over] beyond the hill*, §§ 506 c, 528, 689 j. — **Τὰ ἡμέτερα**, § 506 c. — 9. **τὰ ἐκεῖνων** [*sc. χρήματα*], *their property.* — **Τὰ περὶ Π.**, § 528 a. — 10. **Ἄλλος ἄλλα**, § 567 d. — **Τὸ Ἄ. ὀπλιτικόν** [*sc. πλῆθος or στράτευμα*], *the Arcadian [heavy-armed force] infantry*, § 507 b. — 11. **τῆς οἰκαδὲ ὁδοῦ**, §§ 526, 445. — **Εἰς καλόν**, [*for good*] *opportunistically*, 507 d. — **ἤκετε**, § 612. — **οἱ ἰατροί**, *physicians* (the class, § 522 a). — 12. **ἐπ' ἀγαθῷ**, *for the good of their patients.* — 13. **Ἔκετε**, *inv.* — **B.** *Οἱ βάρβαροι ἔχουσι τὰ ἡμέτερα.* — **D.** *Τί ἔχομεν; Τίς ἀναβαίνει; Ποῖ;*

10. L. 14. **Ὁ δέ**, § 518 a. — 15. **τοὺς ἡμετέρους πόνους ἔχει**, *has the fruits of our toils.* — **ὁ Πολυστράτου**, §§ 394 a, 438. — **D.** *Τί ἔχει;*

11. L. 17. **Τῇ δὲ αὐτῇ ἡμέρᾳ**, §§ 540 b, 27 c, 251. — **ἐκ τοῦ αὐτοῦ** [*sc. χωρίου*], *from the same spot*, § 506 c. — 18. **Αὐτὰ . . ζύλα**, § 540 c. — 19. **αὐτοῦ ἐκεῖνου**, § 540 d. — **αὐτοὶ καίουσιν**, § 540 e. — 20. **οἱ σὺν αὐτῷ**, *those with him*, §§ 540 g, 536 d. — **Σὺν ὀλίγοις τοῖς περὶ αὐτόν**, *with those about him few*, i. e. *with few attendants* (but **Σὺν τοῖς ὀλίγοις περὶ αὐτόν**, *with the few about him*), § 523 b. — 22. **ὥς** (§§ 701 i, 702, 786) **ἐπιβουλευσὶ αὐτῷ**, [*that he was plotting*] *of plotting against him.* The opt. is used, because **διαβάλλει** (*falsely accuses*) is the Historic Pres., §§ 609 a, 643 a. — 23. **Αὐτὸς . . λαμβάνει**, *and he himself takes some of the colls*, § 423. — 25. **καὶ φράζουσιν, ἃ λέγει**, *and tell what he says.* For the declension of **ὅς**, see §§ 28 b, k, 249 s; for its complementary use here, § 563. — **B.** *Αὐτοὶ τῶν ζύλων λαμβάνετε.* — **D.** *Τίνες καίουσιν; Τίνας ἀποστέλλει; Τίνα σὺν αὐτοῖς; Παρὰ τίνα ἔχουσιν αὐτόν;*

VI.

Imperfect and Second Aorist of Verbs in -ω.

1. L. 26. **Ἐ-λεγ-ε**, *he said*, *impf.* of **λέγω**. Observe the use of the augment, as the sign of past time, § 277. Learn the Imperfect of **λύω**

in all the voices, with the translation (§§ 37 b, d, 33 b), distinguishing the stem from the augment, and from the affixes (which are also in §§ 35 b, 36 b), and explaining the accentuation. Write the corresponding forms from the stems **παν-** (§ 34) and **λεγ-** to say. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. — 27. **Ἐκεῖνος**, [that man] *he*, § 536 b. — 3. **ἐθάρην-εν**, § 163. — **ἀπὸ ἵππου**, [from a horse] *on horseback*, § 689 b. — 3. **οἱ θαυμάζουσι**, *that they wondered*, §§ 643, 701 i, n, 702. [P. 17.] L. 1. **τῆς λοιπῆς πορείας**, *the [remaining journey] rest of their journey*. — 3. **αὐτῶν**, § 456. — **ὑπὸ Δ.**, § 586 d. — 4. **Ἐφαίνετο**, Rule L., § 569. — 5. **οἱ ἦκουεν**, *that they had come*, §§ 612, 643. — **B.** **Ἐλεγε τοῖς πελτασταῖς, οἱ θαυμάζουσι**. — **D.** **Τίσιν ἔλεγεν; Πῶς ἐθάρηεν; Ὑπὸ τίνων ἐπιστευόμην; Τί ἐφαίνετο; Τί ἔλεγον;**

2. L. 6. **φαίνοντο**, §§ 643, 62 k. — 8. **στρατηγοῖς**, § 456. — **D.** **Τί ἐθαύμαζον; Ἐπὶ τίνα ἐστρατεύετο; Τίνες ἔμενον; Ποῖ ἐπορεύετο; Σὺν τίσιν;**

3. L. 13. **Προ-έ-τρεχ-εν**, Impf. of **προ-τρέχω**, § 282, a. — **Προσ-έ-τρεχ-ον δύο**, §§ 494, 25. — 14. **Μετεπέμπετο** [**μετα-ε-πέμπ-ετο**], § 282 a. — 16. **ἡμέρα**, § 533 d. — 18. **Προς-έ-βαλλ-ον πρὸς**, § 699 c. — **B.** **Προ-τρέχουσι δύο λοχαγῶν**. — **D.** **Πόθεν; whence? § 53 i. — Πόθεν προέ-τρεχεν; Τίνες προσέτρεχον; Πότε ἐπορεύοντο; Πῶς; Ἡρὸς τίνος προσέβαλλον;**

4. L. 20. **Δεξιὸν** (§ 533 d) **ἔλαβον**, *I took the right hand as a pledge*. In many verbs there was a change of stem, and the Impf. Ind. form from an old stem, with the corresponding Pres. forms in the other modes, remained in the active and middle as an Aorist (termed *Second Aorist*, §§ 289 a, 336 s). For the use of the Aor., see §§ 30 b, 34, 267, 590 s. **Ἐ-λαβ-ον** is the 2 aor. act. of **λαμβάνω**, being formed from the old stem **λαβ-** in the same way as the impf. **ἐλάμβανον** from the new stem **λαμβαν-** (made from the old stem by adding **αν** and inserting **ν**, which becomes **μ** before the labial **β**, § 351. 2 n⁶): **ἐ-λαβ-ον**, **λάβ-ω**, **λάβ-οιμι**, **λαβ-έ**, **λαβ-εῖν**, **λαβ-ών** 781 d, b, 782 a. Write and repeat, as if impf. and pres. forms, the 2 aor. act. and mid. from the old stems **λαβ-** *take*, and **λιπ-** *leave*, comparing § 38. 7. — **ζώνης**, § 426 a.

L. 21. **ἐπὶ θανάτῳ**, *for death* (as a sign that he was condemned to death). — **ἐν-έ-βαλ-εν**, 2 Aor. of **ἐμ-βάλλω** (stems **βαλ-**, **βαλλ-**, § 349 l). — **κατέλιπον** (**κατα-έ-λιπ-ον**), *they left alive*, § 38. 7. — 23. **ἐ-γίν-ετο**, *had taken place*, 2 Aor. of **γίγν-ομαι** (s. **γεν-**, **γίγν-**, § 342 c²). See § 605. — **καί**, also, § 685 c. — 24. **Λέγεται τῆς τελευτῆς τυχεῖν**, *he is said to have met with his end*, § 573 a; R. x., § 426. **Τυχ-εῖν**, 2 Aor. of **τυγχάνω**, § 351 n⁶. — **Ἄλλὰ . . ἐ-τράπ-ετο** (2 Aor. mid. of **τρέπω**, § 341 b¹), *but in flight one turned one way, and another another*, § 567 d. — 25. **Ἀπ-έ-θαν-εν** (2 aor. of **ἀπο-θνήσκ-ω**, § 350) **ὑπὸ Ν.**, § 575 a. — 26. **τὸ . . γινόμενον**, *the money that had come from the sale of the prizes of war*.

B. **Δεξιὸν ἐλάμβανον**. Change other aorists in the paragraph to imperfects, and then translate the sentences. **Διέλαβον τὸ ἀργύριον**. — **D.** **Τί ελαβον; Τίνα ελαβον; Πόσους κατέλιπον; Ὑπὸ τίνος ἀπέθανεν;**

VII.

The Verb εἰμί.

1. L. 27. **ἐστίν**, *is*. Learn the Pres. and Impf. of **εἰμί**, *to be*, §§ 45 l, r, t, 50 **εἰμί** b, s. Why is **ἐστίν** here accented (§ 788 d)? Why has **ἐτοιμὸς** two accents? [P. 18.] L. 1. **Ἦν . . σπενή**, *for the pass was narrow*, § 523 b. — **Ἐμπόριον . . χωρίον**, § 534. 3. — **B.** **Λέγεται τοὺς**

Χαλδαίους ἀλκίμους εἶναι. — **D.** Ποῦ ἐστὶν Ἀσιδάρτης; Ποῖοι ἐλέγοντο εἶναι οἱ Χαλδαῖοι; Τί ἦν παρὰ τὴν ὁδὸν; Τίνας εἰσὶν ἀγωνοθέται;

2. L. 3. Οὕτω δὲ ἔχει, §§ 577 c, 571 d. — Φίλος, σύμμαχος, in the predicate after εἶναι, § 667 b. — 5. πότερα . . φίλος, *whether he was a foe or a friend*, §§ 701 i, 643. — 7. τὴν ὁδὸν ἔφραζεν, ἢ εἰη, *he told [the road, where it was] where the road was*, § 474 b. — **B.** Ἐπυνθάνετο, πότερα ὁ Σεύθης φίλος εἴη ἢ πολέμιος. — **D.** Ποῖος εἶναι βούλεται; Τίνας ἐπυνθάνοντο; Περὶ τίνος; Τί; Τίς παρῆν; Τί ἔφραζεν;

3. L. 9. Ὑποψίαί μὲν ἦσαν, *there were indeed suspicions*. In translating into English, 'there' or 'it' is often to be supplied with the substantive verb. — 10. ποταμοῦ, § 445 c. — 11. Ἀνάγκη ἐστὶ μάχεσθαι, [there is a necessity to fight] *it is necessary to fight*. — ἦν δειλὴ, *it was evening*. — 14. ἦν σκότος, [there was darkness] *it was dark*. — σκότος ἐγένετο, *darkness came on, or it became dark*. — Οὐ . . χόρτος, *for there was [not] no grass*. — 15. ἐστὶ, § 788 f. — κώμας εἶναι καλὰς, *that there are beautiful villages*, § 666. — **B.** Καλὰ εἰσιν αἱ κώμαι. — **D.** Ποῦ ἦν ἄροδος στενὴ; Πότε ἐπιφαίνονται οἱ πολέμοι; Ποῦ; Τί ἀγορεύς;

4. L. 17. Κύρῳ, R. E., § 459. — βασιλείᾳ, § 489 a. — ἦν, §§ 569, 719 μ. — Τοῖς, § 459. — 18. Ἀπὸ τοῦ αὐτομάτου, § 507 d. — 19. στρατιώταις, § 459. — Ἦν αὐτῷ πόλεμος, [there was to him war] *he made war*. — **B.** Κύρῳ γὰρ ἀθυμία ἦν. — **D.** Τί ἐγένετο; Τίσω; Ποῖ; Πρὸς τίνας ἦν αὐτῷ πόλεμος;

5. L. 21. Ὀψὲ γὰρ ἦν, *for it was late*, § 571 d. Ὀψέ is an adverb, modifying ἦν. — Ὀψὲ ἐγένετο, *it was [becoming] growing late*. — 22. ἡλίου δυσμὰς, *sunset*. — 23. πρὸς ἡμέραν, *towards day*.

6. L. 24. Ἔστι λαμβάνειν, [it is for one to be taking them] *it is possible to take them* (wild animals), Οὐκ ἦν λαβεῖν, §§ 571 f, 788 f. In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies the performance of the action *at all*, and hence employs the aorist. See § 591 s. — Ἐξεστὶ . . ψεύδεσθαι, [it is permitted or possible to falsify] *one may falsify about him*. — 25. ἐπιτήδεια, as subst., object of ἔχειν. — **D.** Τί οὐκ ἐστὶν ἔχειν;

7. L. 27. Ὡρα δὲ βουλευέσθαι [sc. ἐστὶν], *and it is time to consider*. In each of the sentences in paragraph 7, supply a substantive verb (§ 572). — 28. Σχολὴ τοῖς πολεμίοις [sc. ἐστὶν], *the enemy have leisure*, § 459. — **D.** Πόση ἦν ἡ τοῦ κύκλου περίοδος;

VIII.

Personal, Reflexive, and Reciprocal Pronouns.

1. [P. 19.] L. 1. Σὺ, ἐγώ, §§ 27 a, e, 243, 246, 536 a. Distinguish ἐμοῦ and μοῦ, &c., §§ 27, 246 c, 536 d, e, 787 a. — ὑμῖν, § 452 a. — 2. οὕτε, § 713 b. — 5. ἐμοί, §§ 455 g, 536 e. — 6. ὑμῖν, R. xvii., § 450 a. — σὺν ἐμοί. The pronoun retaining its accent after σὺν (§ 788 e) must have the form ἐμοί (§ 27). — 8. Ἦ . . νομίζετε, *or no longer think me Cypus*, § 480 a. Why is *μηκέτι* used, rather than οὐκέτι? Where is the accent that belongs to μέ? — **B.** Οὐκέτι με Κύρον νομίζετε. — **D.** Τίτι οὐ θέλομεν ἡμεῖς πείθεσθαι; Τίσω ἐπιβουλεύω ἐγώ;

2. L. 10. ὑμῶν, § 414 c. — 13. Ὁ . . ὑμῖν, *there is the same journey to you and to us*. — Μὴ . . ἐλθεῖν (2 aor. of ἐρχομαι), *let us not wait for others to come to us*. — **D.** Τί ἐπεβούλευεν; Τίνα διαβάλλειν; Πρὸς τίνας; Τί ἡμῶν δέη; Τί ὑμῖν ἐξεστὶ λαβεῖν; Τί ὑμῖν ἐστὶ καὶ ἡμῖν;

3. L. 15. ἐπὶ τὴν ἑαυτοῦ σκηνήν, to [the tent of himself] *his own tent*, §§ 537, 538 f. Learn the reflexive pronouns, §§ 27 b, 244. — Πόταν . . ἀναμένω; and [for what age to come to myself do I wait?] *what age do I wait for?* — 17. ὑπὲρ, on account of, or in behalf of. — Εφυλάττοντο . . ἀλλήλους, and both were on their guard against each other, as [they would be against] *enemies*, §§ 27 c, 244, 472 f, 711. Observe the force of the middle voice (*watched each other for their own safety*, § 579). — 18. ἀλλήλους, § 453, or 699 a. — **B.** Ὥρα ὑμῖν φυλάττεσθαι ἀλλήλους. — **D.** Ποῖ ἀφιππεύει; Ὑπὲρ τίνων ὥρα ὑμῖν βουλευέσθαι; Τίνες ἐφυλάττοντο; Τίνας; Τί ἐνέτεινον; Τίσιν; Τίνες ἀρχοῦσιν;

IX.

Comparison.

1. L. 20. ἄθυμ-ό-τερος, *less inclined*, comparative of ἀθύμος, §§ 256, 257, 29. Why is the connective here ο, rather than ω? In parsing a comparative or superlative, give the special rule for its formation. — 21. θαυμασι-ώ-τατε, § 514. — 22. φοβερ-ώ-τατον δ' ἐρημία, §§ 502, 533 c. — Φεύγειν . . ἡμῖν, it is safer for them to flee, than for us, § 453. — 23. ἀσφαλέστερον, θρασύτερος, § 258. — 25. ὅτι . . πολεμίου, that they were suffering most unjust [things] *treatment in being cast out among their enemies*, § 677. Why is πάσχοιεν in the opt.? — **B.** Ἄδικα πάσχω ἐκβαλλόμενος. — **D.** Τί δ' ἐστὶ φοβερώτατον; Τίσι φεύγειν ἀσφαλέστερον; Τί ἔλεγον οἱ στρατιῶται;

2. L. 27. κάκιστε, *worst*, superl. of κακός, § 260. — ἀνθρώπων, § 419 c. — καὶ οἱ ἄλλοι [sc. ὑμεῖς τοσοῦτοι] ὅσοι ἦτε Κύρου φίλοι, and [the rest of you] *ye others, as many as were friends of Cyrus*, R. xxvii., §§ 505, 550 d, 551 f. The second person ἦτε shows that ὑμεῖς is understood. — [P. 20.] L. 3. τὴν ταχίστην (§ 261 b) ὁδόν, the *quickest* (or *shortest*) *way*, R. xxiv., §§ 483, 471, 477. — πλείστοι, *most*, sup. of πολὺς, § 261 a. — **B.** Ἡ Κίλισσα ἀποπέμπεται. Ἀδειπνοὶ εἰσι πολλοὶ (§ 523 f). — **D.** Οὐκ ἀσχυνέσθε; [Ἀσχυνόμεθα, or Οὐκ ἀσχυνόμεθα.] Τίς ἀποπέμπει; Τίνα; Ποῖ; Πῇ; Πόθεν; Πόσοι ἦσαν ἀδειπνοί;

REMARK. The Greek questions suggested for previous lessons have been such as are proposed through *interrogative pronouns* or similar *adverbs*. These may hence be termed **PRONOMINAL QUESTIONS**. A second class of questions consists of such as can be answered in English by *yes* or *no*. These have been named **PREDICATIVE QUESTIONS**, as they simply respect the fact or falsity of the predication; and are distinguished as *positive* or *negative*, according to their form (§ 61 e: "Is it so?" "Is it not so?"). They admit, in Greek as in English, various forms of reply. For the present, it may be sufficient simply to answer them, as above, in words borrowed from the Greek text. Questions of still a third class are **ALTERNATIVE**, as, "Will he *go* or *stay*?" — Questions of all these classes may be either *direct* or *indirect* (§§ 564, 685 c).

3. L. 4. σὺν . . ἀρίστοις (§§ 261 a, 262 b) καὶ εὐδαιμονεστάτοις (§ 259), *with those about him of the highest excellence and fortune*. — 5. τὰ ἱσχυατά, [the uttermost things] *the severest punishment*, § 262 d. — παθεῖν, 2 aor. of πάσχω (§ 50). — βέλτιστα, §§ 260 a, 262 b. — 6. Πρωτον (§ 262 d) μὲν γὰρ καὶ μέγιστον (§ 261 b), *for* [indeed the first and greatest thing] *first and greatest*, § 396 a. — οἱ . . καλῶνσι, [the oaths of the gods] *our oaths to the gods forbid us*, § 444. — 7. ἀλλήλους, § 455 f. — Πλησιαίτατος, sup. of πλησίος *near* (§ 257 d), for which in Attic prose we find the adverb πλησίον. — **D.** Οὐκ ἀξιοὶ εἰσι παθεῖν; [Ἀξιοὶ εἰσιν.] Τί; Κύρος σὺν τίσιν; Τί ἡμᾶς κωλύει πολεμίους εἶναι ἀλλήλους;

4. L. 9. Ἀνωτέρω (§ 263) τῶν μαστῶν, *higher than the* [breasts] *breast*, R. v., § 408. — Πολὺ . . θάττον, (§§ 263, 261 b), *for they ran much faster than the horses*. — 10. Εἰς τὰς ἐγγυτάτω κώμας, *into the nearest villages*, §§ 263 d, 526. — 11. μᾶλλον, § 263 a. — 12. ἡμελημένως μᾶλλον, § 510. — D. Οὐ τῶν ἱππῶν τρέχουσι θάττον; [Πολὺ θάττον.] Οὐκ ἔσπευδε Κλέαρχος μᾶλλον; Τίς ἐπορεύετο; Πῶς; Πότε;

X.

Contract Forms.

1. L. 13. ὑφ', for ὑπό, §§ 128 a, 161 b. — τιμῶμαι, *am honored*, contracted from τιμά-ομαι (§ 42 c), ὡς becoming ῶ according to §§ 120 a, 772. See 117 s. Write the uncontracted forms of τιμά-ω *to honor*, through the Present and Imperfect, both act. and pass., by joining the proper affixes and prefix with the stem τιμα-; contract these forms according to §§ 120 a, c, 118 d, 772 A, 1, writing the result and comparing § 42; and then make the whole familiar by repetition. Observe a similar method in learning all contract paradigms; and, in parsing contract words, state the rule of contraction. See § 293 b, c. — Ὅρα, *he sees*, § 118 d. — 14. νικῶμεν, *have conquered*, § 612. Write the uncontracted and contract forms of this verb, as of τιμάω above. — ὑμῶν αὐτῶν, §§ 27 b, 409. — σὺν τοῖς θεοῖς, *with the aid of the gods*. — 15. ἔβδα, *impf. of βόδω*. — 16. ἐπαρῶντο, *impf. of περᾶομαι*. — εἰσβάλλεν εἰς, § 699 c. — 19. εἰεν, *opt. of εἶμι*. — B. Ἐμὲ ὑμεῖς τιμᾶτε.

D. The special signs for *direct predicative question* (Rem. on p. 74) are ὅρα and ἦ (*accordingly, indeed*, but not usually requiring translation). But these are very often omitted if the question is negative in form, and not rarely if it is positive. See §§ 685 c, 687. — Ἡ νικῶμεν; [Νικῶμεν.] Πόσους ἐνίκατε; Σὺν τίσιν; Ἀρ' ἔβδα; Τίνι; Πῶς; Ποία ἦν ἡ εἰσβολή; Τί ἔλεγεν; Τίνι;

2. L. 20. ποιοῦσι, *they make*, contracted from ποιέ-ουσι, εἶον becoming οὐ according to §§ 121 c, 772. Write the Pres. and Impf., both uncontracted and contracted (§§ 121, 772), of ποιέ-ω *to make*, as of τιμάω above; and also of φιλέ-ω *to love*, comparing § 42. See § 293 b, c. — 22. ρεῖ, §§ 93 d, 309 b. Write the uncontracted and the contract forms of θέ-ω *to run*, and ρέ-ω, *to flow*, comparing § 42, where the forms of θέω are presented in part, and observing § 146 a (impf. ἔρρεον). — Ἡμᾶς . . μισθόν, Κύρον . . πλοῖα, § 480 c. — B. Τὸν ποταμὸν καλοῦσι Μαρσῖαν. — D. Τίνες φέρουσιν; Τί; Τί ποιοῦσιν; Πῇ ρεῖ ὁ Μαλιανδρὸς; Τίνας τί ἀποστερεῖ (§ 566 b);

3. L. 25. ἐβρίππων *impf. of βριπέ-ω*, § 146 a. — 26. Αὐτός εἰμι, *ὃν ζητεῖς*, *I am the very one whom you seek*, § 540 e. — Ἐμοί (§ 454 c) . . ὅρα (subject of δοκεῖ) εἶναι ἡμῖν (§ 460) καθεύδειν, *to me, then, it seems to be no time for us to sleep*. — 27. ἡμῶν, § 432 d. — 29. Περσῶν . . ἐπτά, § 719 d v. — D. Οὐκ αὐτὸς σὺ ὁμολογεῖς; Ἀρα μὴ ὅρα καθεύδειν (§§ 687, 572); Τίς τίνα συλλαμβάνει; Τίνας συγκαλεῖ; Πόσους; Ποῖ;

4. [P. 21.] L. 1. Ἀπαγγέλλετε, *imv.* — μάχης δεῖ, *there is need of a battle*, §§ 414 b, 571 d. — 2. ἐκτῶντο, *impf. of κτάομαι*. — 3. ὑπαῖθριοι, § 509 b. — 4. Οὐ . . φθονοῖεν, [not justly] *with no good reason certainly could they envy me*, §§ 456, 636 a. — Ἐνθα, *here*, i. e. at his father's court. — 5. αἰδημονέστατος . . τῶν ἡλικιωτῶν, *in the first place, the most modest of the boys of his own age*, § 515. Cf. 567 e. — 6. τοῖς . . πειθεσθαι, *and to obey his elders even more implicitly than those who were inferior to himself* in rank, §§ 455 g, 408. — 7. φιλιππότατος, *sc. ἐδῆκει*

εἶναι. — τοῖς (§ 522 a) ὑποῖς (§ 466 b) ἀριστα χρῆσθαι (§§ 120 g, 50), *to manage horses the best*. — **D.** Ἡ μάχης δέ; Πῶς ἐπόνουν; Ποῦ σκη-
νεῖτε; Τίνων ἐδῶκει Κύρος αἰδημονέστατος εἶναι; Τίσι πείθεσθαι;

5. L. 9. Ἀξιοῦμεν, *we claim*, contracted from ἀξιώ-ομεν, ὅς becoming οὐ according to § 121 b. Write the Pres. and Impf., both uncontracted and contracted (§§ 120 d, 121 b, c, 123 a, 772), of ἀξιώ-ω *to claim*, as of τιμάω above; and also of δηλό-ω *to manifest*, comparing § 42. See § 293 b, c. — κράτιστοι, §§ 261 b, 262 b. — ἀξιοῦνται, *are thought worthy*. — 10. ὡς δηλοῖν, *in order that he might show*, § 624 c. — οὗς (§ 563) τιμᾷ, *whom he honors*, for οὗς τιμᾷ, *whom he honored*, § 645. — **D.** Τίνες ἀρχεῖν ἀξιοῦνται;

6. L. 12. Τοῦ δὲ λόγου ἤρχετο, § 425. Ἦρχετο is the impf. of ἀρχομαι, contracted from ἐ-αρχ-ετο, according to § 278 a. Hereafter, give the special rules for the temporal augment. — ἠσθέnei (ἐ-ασθενε-ε) impf. of ἀσθενέ-ω. — 13. ὑπῶπτευε, compounded of ὑπό and ὥπτευε (ἐ-οπτευ-ε, § 278 a), impf. of ὀπτεύ-ω *to look*. — τελευτήν, *a termination*. — 14. Κλεᾶρχω, § 456. — ἠρώτα (ἐ-ερωτα-ε), impf. of ἐρωτά-ω. — 15. συν-ἦλθον (ἐ-ελθ-ον), 2 aor. of συν-έρχ-ομαι. — 16. οὐκ ἦν, § 571 f. — Ἀπ-ἠγγελλε (ἐ-αγγελλ-ε), § 40 a. — 17. ἐπ-αινοῖν, § 293 c. — καί . . καί, *both . . and*, §§ 701 a, 66 e, f. — **D.** Τίς ἠσθένει; Τί ὑπῶπτευε; Τίνε ὠργίζοντο; Τί αὐτὸν ἠρώτα; Τίνες συνῆλθον; Τί ἀπῆγγελλε;

7. L. 19. ἦκεν (ἐ-ηκ-εν), impf. of ἦκω. An initial η in an augmented tense leaves it doubtful whether the verb begins with α, ε, or η; and an initial ω, whether it begins with ο or ω. — 20. ἦκεν, § 612. What is the force of the tense, in προσήλανεν? — ᾤκουν (ἐ-οικε-ον, § 278 b), impf. of οἰκέ-ω. — 21. εἵκαζον (§ 278 d) δὲ ἄλλοι ἄλλως, *but some conjectured in one way, and others in another*, § 567 d. — Οἱ μὲν ᾤχοντο (impf. of οἰχομαι), § 518 a. — 22. εὕρισκετο, §§ 278 d, 569, 495. — πολλά, neut. pl. of πολὺς (§ 24). Some of the forms of this adj. in the sing. are of Dec. 3, and may be omitted for the present. — 23. ὥστε . . σφενδῶνας, *so that they used them for their slings*, § 671. — 24. ὦπτετο (§ 278 b) πιστόν οἱ (dat., § 453), . . εὖρε (2 aor. of εὕρισκω) Κύρω φιλαίτερον (§ 257 d), ἢ ἑαυτῷ, §§ 537, 539. — 25. ἀφίκοντο, 2 aor. of ἀφικνεῖσθαι. — εἰς τὸ αὐτὸ [sc. χωρίον], *to the same place, or together*, § 506 c. — 26. ἄσμενοι, § 509 c. — εἶδον, 2 aor. of ὁράω, § 50, 279 c. — **B.** Ἄσμενοι εὐρομεν σφενδῶνας πολλὰς. — **D.** Τίς ἦκεν; Πότε; Ποῖα χωρία ᾤκουν οἱ Τάοχοι; Τί εὕρισκετο; Εἰς τί τοῖς νεύροις ἐχρῶντο;

8. L. 28. ἀνέφρον, § 279 b. — Ἐάρα, impf. of ὁράω, § 50. — 29. ἄλλος ἄλλον εἶκεν (§ 279 c), § 567 c. — Ἐτα Κ., *C. permitted*, § 279 c. — Συν-ἦγαγεν, 2 aor. of συν-άγω, § 284 g. — 30. αὐτοῦ, contracted from ἐαυτοῦ, §§ 27 b, 244 a. This must be carefully distinguished from αὐτοῦ, gen. of αὐτός. — Ὀφέλε (2 aor. of ὀφείλω) . . ἦν (§ 120 g), §§ 611, 638 g. — 32. ἔπλα δ' εἶχον (§ 279 c), *and they had [as arms] for arms*, § 394 b. — **B.** Εὕρισκονσι μόλυβδον ἐν τῇ κώμῃ. — **D.** Τίνων συνῆγαγεν ἐκκλησίαν; Ποῖοι ἐλέγοντο οἱ Χαλδαῖοι εἶναι; Ποῖα εἶχον ἔπλα;

9. [P. 22.] L. 1. οὗτοι, *these*, §§ 28 d, 252. In declining this and other compounds of αὐτός, apply the rule in 252 b. — Νόμος γὰρ ἦν οὗτός σφισιν (§§ 539, 787 a), *for this was [to them a custom] their custom*, § 524 c. — 2. τῇν, § 524 b. — 3. παρήλας, καὶ ἐγένοντο, § 495. — τάφρου, § 445 c. — 4. Τοῦτω ἀπ-εθανέτην (2 aor. of ἀπο-θνήσκω), *these two died*. — Τοῦτο ἔστω, *let this be*. — **B.** Νόμοι εἰσιν οὗτοι τοῖς Πέρσαις. — **D.** Τί κελεύει αὐτούς; Τίνες τὴν παράδοον παρήλθον;

10. L. 6. τοσοῦτοι, *so many*, τοιαῦτα, *such things*, §§ 28 m, 252, 199. 2, a. — 7. εἶπε, 2 aor. from εἰπ-. See § 50 φημί. — τοσοῦτον

(§ 199 a) *thus much* (merely). — 8. *ἔχετε*, ind. — *ταῦτά*, by crasis for *τὰ αὐτά* (§§ 117, 124, 125 a), *the same things*. This must be carefully distinguished from *ταῦτα*, neut. pl. of *οὗτος*. — 9. *Οὗτος . . κελεύει*, and *this same person commands*. — **B.** *Τοιαύτην ἔχω γνώμην περὶ ὑμῶν*. — **D.** *Μετὰ τοῦτον τίς εἶπεν; Πόσον; Τί ἔχομεν; Περὶ τίνος;*

11. L. 10. *ἀνεμος βορρᾶς* (§§ 15 b, c, 196), *the [wind] boreas* *north wind*, § 533 a. — *ἐναντίος ἔπνεε* (*ἐ-πνε-ε*), *was blowing directly against them*, § 509 b. — *λέγετε*, ind. — 11. *ὅταν* (§ 619 b) *β. πνέῃ* (§ 309 b), *whenever the north wind [may blow] blows*, § 641 a. — *ὡς καλοὶ πλοῖ* (*πλό-οι*, §§ 200, 772 b) *εἰσιν*, *that [there are fine sailings] it is fine sailing*. — *εὔνοι*, § 772 a. — 12. *αὐτῶν*, § 407. — *Ταμῶς*, of Att. Dec. 2: thus, (*Ταμα-ος*) *Ταμῶς*, (*Ταμα-ου*) *Ταμῶ*, &c. See §§ 200, 772 d. — 13. *ἔως* (as cont. from *ἀ-ος*), §§ 200, 199. 3. — *Ὡς τάχιστα* (§ 263), *as soon as*, § 553 b. — 14. *Ἦν* (§ 619 a) . . *ᾤσιν* (subj. of *εἶμι*, § 631 c), *if the gods are propitious*. — **B.** *διαβαίνει τὴν γέφυραν*, *was γὰρ ὑποφαίνει*. — **D.** *Τίς ἀνεμος ἔπνεε; Τί λέγομεν; Οὐκ ἦσαν εὔνοι; Πότε καλοὶ πλοῖ εἰσιν;*

XI.

Future and Aorist Active and Middle.

1. L. 15. *πρὸς ταῦτα*, with reference to [these things] *this*, § 697. See § 489. — *βουλευ-σ-όμεθα*, Fut., *we will consider*, distinguished from the Pres. *βουλευ-όμεθα*, *we are considering*, by the tense-sign *σ* (§ 288). Form the Future Act. and Mid. of *βουλεύ-ω* throughout from the Pres. by inserting *σ* after the stem, observing §§ 289 e, f, 269 b. So the Fut. of *παύ-ω* (§ 34) and *λύ-ω*, adding the translation, and comparing § 37 e, g. — *Ἐπειδὴν ἕκαστε ἔλθωμεν*, *when we [may have come thither] shall have arrived there*, §§ 641 a, 617 d. — 16. *συμβούλευ-σ-ον*, *advise*, 1 Aor. Impv. The 1 Aor. Act. and Mid. (§ 289) has, like the Fut., the tense-sign *σ*; but mostly followed by *α*, except in the subj. (§ 289 f). Learn the Aor. Act. and Mid. of *λύ-ω*, with the translation (see §§ 35 d, 36 d), observing § 293 d, and explaining the accent (§§ 767 b, 780 a, &c.). Write the corresponding forms from the stems *παν-* (§ 34) and *βουλευ-*. — 17. *Σκύθαι*, § 506 f. — *ἐ-τόξευ-σ-αν*, 1 aor. of *τοξεύ-ω*. — 18. *ἐ-κλε-σ-ε*, 1 aor. of *κλεῖ-ω*. — 19. **K.** . . *σύμβουλον*, but *C.* *he even called within as a counsellor*, § 394 b. — 21. *Ἦδιστ'* (sup. of *ἡδέως*, § 263) *ἀν ἀκούσαιμι*, § 636 a. — **B.** *Κάλεσον τοὺς Σκύθας*: *Ἀκουσόμεθά σου*. — **D.** *Ποῦ βουλεύσεσθε; Πότε; Τίνες ἐτόξευσαν; Ἀρ' ἡδέως ἂν ἀκούσαις;*

2. L. 22. *Ἐπεμψε* (*ἐ-πεμπ-σ-ε* § 151), 1 aor. of *πέμπ-ω*, § 41. — 24. *Ἐφονται* (*ἐφ-σ-ονται*), fut. mid. of *ἐπομαι*. — *ἤξω* (*ἤκ-σ-ω*, § 151), fut. of *ἔκω*. — 25. *θεοῦς*, § 476 d. — 26. *ἄξει* (*ἀγ-σ-ει*), fut. of *άγω*. — *πέντε ἡμερῶν*, *in five days*, R. xiv., § 433 a. — *ᾔθεν*, § 550 e. — 27. *ὄψονται*, fut. of *ὄράω* (§ 50). — *τὴν τήμερον ἡμέραν*, [the to-day day] *the present day*, § 526. — *λήψομαι*, fut. of *λαμβάνω*, § 50. [P. 23.] L. 1. *πρὸς σε*, § 738 e. — **B.** *Ἐλεγεν, ὅτι ἄξοι αὐτοὺς εἰς χωρίον, ὅθεν ὄψοντο θάλατταν*. — **D.** *Τίς ἐπεμψέ σε; Τί λέγει; Πόσον ἡμερῶν αὐτοὺς ἄξει; Ποῖ; Τίνες ὑμᾶς πρὸς με ἐπεμψαν;*

3. L. 3. *λέγετε*, ind. — *ποιήσω* (*ποιε-σ-ω*), § 310. — 4. *Μὴ ποιήσης*, § 628 c. — 5. *σοί*, § 454 c. — *ᾔθεν*, § 563. — 6. *ἀπὸ . . ἐπολήσεν*, §§ 505 a, 480 a. — 7. *πειρά-σ-ονται*, § 310. — 8. *Τισσαφέρνης*, see Notes on Less. xv. 3. — *ἐπεχείρησαν* (*ἐπι-ε-χειρε-σ-αν*), 1 aor. of *ἐπιχειρέ-ω*. — 9. *ἀπο-τί-σ-αιντο*, § 638 d. — 10. *Ἀκούω, Δέξινπον λέγαν*, *I hear that D says*, § 659. — *οὐκ . . ἐκέλευσα*, §§ 631 b, 615, 618 a. —

B. Λέγει. “Μὴ ποιεῖ ταῦτα.” — **D.** Πῶς λέγομεν; *Ἡ ποιήσεις ταῦτα; Τί ἐμοὶ δηλώσεις; Τίνα μεταπέμπεται; Πόθεν; Τί ἔλεγε Δέξιππος;

4. L. 12. ἐγὼ . . τῷ ὑμετέρῳ (§§ 538 a, 523 a 2) πείσομαι (πείθ-ομαι, § 151. 1; fut. mid. of πείθω), *I will comply with your custom.* — **14.** Ἐθήρηνεν (Why impf.?) . . , ὁπότε γυμνάσαι (γυμνάδ-σαι, § 349 b; 1 aor. of γυμνάζω) βούλονται, §§ 641 b, 634 a, d. — **D.** Πότε ἐθήρηνεν; Πῶς; Πῶς λέγομεν; Τίνι νόμῳ πείσῃ;

5. L. 15. ἔσται, § 45 o, r. — **16.** καὶ γὰρ (stronger than simple γάρ), *and this because, for*, § 709. 2. — **17.** νῦν, § 526. — **D.** Διὰ τί (or rather, if it cannot be mistaken, simply τί; § 483 b); *on account of what? why?* — to which the most direct responsive are διότι and, oftener, ὅτι, *because* (§§ 68 c, 701 j, n.). — Τί ἔσται χαλεπὸν; Διὰ τί; [“Οτι ἐν τῇ γῇ, &c.] Ποῖ ὁ πλοῦς ἔσται;

6. L. 18. Ἐκ-ποριοῦσι, for ἐκ-πορίσονται (σ becoming ε, which is then contracted with the vowel following, §§ 305 a, 142), fut. of ἐκ-πορίζω. Write and repeat the forms of the fut. ποριῶ, both act. and mid., observing § 305 e, and comparing the forms of δρίζω (§ 39 d). — **19.** σπανιεῖ (Att. fut. of σπανίζω), *he [the king with his army] will lack*, § 414 b. — **20.** ὅπως . . ἀγωνιούμεθα, *how [we shall contend as well as possible, § 553 c] we may contend most successfully.* — **21.** Ὑμᾶς, ὁπότεαν γαλήνῃ ἢ (subj. of εἶμι, § 641 a), ἐμβιβῶ (Att. fut. of ἐμβιβάζω; full form ἐμ-βιβάσω, by dropping σ -βιβάω, by contraction -βιβῶ, § 305 b, e), *I shall put you on board when there is a calm.* — μαχεῖται, Att. fut. of μάχομαι, § 311 d. — **22.** ἡμερῶν, § 433 a. — Ἦσπάζετο αὐτὸν, ὥς (§ 680) ἀποπλευσοῦμενος (Dor. fut. of ἀπο-πλέω, § 305 d) ἤδη, *he was taking leave of him, as now [about to sail away] upon the point of setting sail.* — **D.** Τί ἐκποριοῦσιν; Τίσιν; Πότε ἡμᾶς ἐμβιβᾶς;

7. L. 23. ἔδωκε, irregular 1 aor. of δίδωμι, §§ 306 b, c, 45. — Οὐκ ἄρα ἔτι μαχεῖται, *he will not then fight [more] at all.* — **24.** οὐ μαχεῖται. This is repeated from what had been said to Cyrus by a soothsayer; and therefore οὐ is here retained in a conditional clause. See § 686 b. — **25.** ἀληθείης, § 631 c. — **D.** Πόσους ἔδωκε δαρεικοὺς; Τί Κῦρος εἶπεν; Πόσα τάλαντα ὑπισχρεῖται; Τί ἀπέδωκεν; Διὰ τί;

XII.

Mutes of the Third Declension.

1. L. 28. Εἶχον, § 279 c. — θώρακ-ας, *corselets*. Learn the affixes of Dec. 3 (§ 11, and in σὺς, δάκρυ, § 14). As θώρακας is masc. and in the Acc. pl. of Dec. 3, what is the affix? What is then the stem (§ 180 b)? the stem-mark (§ 172 d)? To which class of nouns of Dec. 3, does it then belong (§ 202)? Decline it by joining the proper affixes with the stem (observing §§ 202 b, 203, and explaining changes of accent). Write the theme (Nom. sing., § 172 e) and the Dat. pl. according to § 151. 1. Proceed in like manner with the stems γυν-, αλγ-, θριχ- (§ 203 b), φλεβ-, κόρακ-, and λυγκ-, observing § 778, comparing § 17, and translating the forms of αλγ- and κορακ-. — λινός. Decline this adj. like χούστος (§ 23), giving the rules for the contraction and for the accent (§§ 772 c, 777. 2). — **29.** γυνή, § 203 a. — **30.** ἔπεισεν (ἐ-πειθ-σεν), 1 aor. of πείθ-ω. — Ἀρκάδα, an Arcadian, acc. What is then the affix? the stem? the stem-mark? Decline, as above. What becomes of δ in the theme, and dat. pl. (§ 151. 1)? Learn the paradigm ἑλπίς (§ 17 c). [P. 24.] **L. 2.** σπλεγγίδες, §§ 393 b, 59 a. Ὅτε . . νύκτες, *and when*

these things [were] had taken place, it was almost midnight, § 508 a. How is the theme *νύξ* obtained from the stem *νυκτ-*? Compare *ἀναξ*, §§ 17 d, 204; and see § 17 f. — **B.** Τοῖς δ' ἦσαν θώρακες λινοῖ (cf. Less. VII. 4). — **D.** Πρὸς τίνas ἐπολέμησαι; Τίς αὐτὸν ἐπεισεν; Ποῦ ἐσμεν; Ποῖα ἦσαν τὰ ἀθλα?

2. L. 4. Δαρείου καὶ Π., R. vi., § 412. What two forms does Παρόνταις admit in the acc. sing. (§ 204 a)? Learn the paradigms *ἔρις*, *κόρυς*, and *κλέις*, observing §§ 204 a, 207, 778. — *παῖδες δύο*, § 494. Decline *παῖς* (§§ 17 d, 204 b, 778 b). — 5. πρεσβύτερος μὲν 'Α., [elder on the one hand] the elder A. — 7. τὰ παῖδε, § 494. — **D.** Τίνων γίγνονται παῖδες; Πόσοι; Τίς ἦν πρεσβύτερος; Τί Δαρείος ἐβούλετο; Πότε;

3. L. 8. *ἡμέραν*, § 482 a. — *πνεύματι καλῷ*, with a fair wind, § 467. In the dat. *πνεύματι*, what are the affix, stem, and stem-mark? As it is neut., what would be the theme without euphonic change? What law of euphony forbids this form? What does the theme then become (§§ 160, 206)? Write and repeat the forms throughout, and also those from the neut. stem *σωματ-*, applying § 181, comparing § 17 e, and explaining the accent (§ 793 d). — 9. ἐπ-έ-λιπ-εν, 2 aor. of ἐπι-λείπω. — 12. δόρατα, § 206 a. — Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, for [the pleasing he had not, § 449 a] he had nothing pleasing in manner. What is the stem of ἐπι-χαρις, G. ἐπι-χάριτος? Why cannot τ remain in the neut. (here simply dropped)? What forms has ἐπίχαρις as an adjective of two terminations (§ 231, 204 a)? Compare εὐ-χαρις, § 22 b. — **D.** Πόσον χρόνον (how much time? or how long?) ἐπλεον; Ποῖω πνεύματι; Τί ἐπέλιπεν; Τίνas; Τίνes ἐρχονται; Πρὸς τίνas; Τί λέγουσιν; Ποῖος ἦν;

4. L. 14. οἱ μὲν (§ 518 d) . . πραγμάτων (§ 405), some with trouble, and others without. — 16. εὐτύχησαν (§ 283. 3) . . εὐτύχημα, § 477. 1. — συν-ε-βόαν, from συμ-βοά-ω. — 17. συν-ε-λέγ-οντο (from συλλέγω), assembled [gathered themselves together, § 578 a]. — *νυκτός*, § 433 a. — **D.** Τίνes συνῆλθον; Πῶς; Τίνes εὐτύχησαν; Τί; Τίνas συνεβόων;

XIII.

Liquids in Conjugation and Declension.

1. L. 18. ἀπ-αγγελ-ῶ, I will report. What law forbids ἀγγελ-σω as the fut. from the stem ἀγγελ- (§ 151)? What change therefore takes place (§ 152)? Write and repeat the forms of this future, both act. and mid., observing §§ 305 e, 293 b, c, and comparing the forms of φαίνω, § 40. — 19. ἔμεινε, remained. What law forbids ἐ-μεν-σα as aor. from the stem μιν-? What change therefore takes place (§ 152)? Write and repeat the forms of the aor. act. ἔμεινα. — 21. ἀπεκρίνατο. Write and explain the forms of this aor. mid. — 23. Οὐκ ἔμειναν, they did not wait for!

B. The most common sign of an alternative question is *πότερον* or plur. *πότερα*, utrum, whether, to which ἡ an, or, corresponds (§§ 685 c, 701 i, n). The sign is, however, sometimes omitted, chiefly in direct questions, as on P. 24, L. 19. — Ἠρώτησε, πότερον ἀπαγγελοὶ πόλεμον ἢ σπονδὰς (§ 643 a); — **D.** Τί πάλιν ἠρώτησεν; Πότερα Κῦρος ἔμεινεν ἢ Κλέαρχος; Πότερον ἦκε Κλέαρχος ἢ Κῦρος; Πόσον ἔμεινε χρόνον ὁ Κῦρος; Ποῦ ἔμειναν οἱ στρατιῶται; Πόσας ἡμέρας;

2. L. 24. ἀποβαλνουσιν εἰς Κάλπης λιμένα, they disembark [into] at the harbor of Calpe. In the acc. sing. λιμένα, what are the affix, stem, and stem-mark? To which class of nouns of Dec. 3, does it then

belong? What law forbids *λιμεν-s* as the theme, and *λιμεν-σι* as the dat. pl.? What changes then take place (§§ 153 s, 208 a)? Write and repeat the forms from the stems *λιμεν-, δαιμον-, παιαν-, θηρ-, ῥητορ-*, and from the adj. stem *ἄρρεν-* (2 term.), observing §§ 153 s, 157, 208, 793, and comparing §§ 18, 22 b. — *κατὰ . . Θράκης* [somehow at the middle] *about the middle of Thrace*, § 445. — 25. *γέλωτ-ι*. What is its acc. sing. (§ 204 a)? — 27. *μ. τοῦ μηνός*, §§ 445, 522 a. — *οἶσαι* (fut. of *φέρω*, § 50) *τοῦ μηνός*, § 433 f. — 29. *Ὑμῶν . . δώσω* (fut. of *δίδωμι*), *and of you [the] Greeks, I will even give to each one a golden crown*. — **B.** *Ἐλεγεν, ὅτι δαρεικὸν ἐκάστω δώσοι τοῦ μηνός*. — **D.** *Ποῖ ἀποβαίνουσιν; Ποῦ ἐστὶν ὁ λιμὴν οὗτος; Δαρεικὸν ἢ τὸ διπλοῦν ἕκαστος οἴσει; Τί καὶ δώσεις;*

3. [P. 25.] L. 1. *ἀπ-ώλοντο*, 2 aor. of *ἀπ-βάλλω*, §§ 351. 4, 50 *βάλλω*. — 2. *Ἠγεμόνα . . Κ.*, § 480 c. — 5. *χείρ* (stems *χειρ-* and *χερ-*, §§ 18, 224 f) *ἡ δεξιὰ*, § 523 a 3. — 6. *τουτονί*, §§ 252 c, 28 m. — 7. *κέρως*, §§ 207 a, 17 e. — 8. *διέταξεν* (*δια-ε-ταγ-σεν*), 1 aor. of *δια-τάττω*, §§ 39 b, 349 i. — **D.** *Τίνας ἀπώλοντο; Τίνας μεταπέμπεται; Πόθεν; Πότερον σὺν ἡγεμόνι ἐπορεύοντο, ἢ ἀνευ ἡγεμόνος; Τίνας ἐκέλευεν ἡγεῖσθαι; Τοῦ δεξιού Μένωνα ἢ Κλέαρχον ἐκέλευεν ἡγεῖσθαι; Αὐτὸς τίνας διέταξεν;*

4. L. 9. *Πατέρα*, § 480 a. In declining the syncopated liquids from the stems *πατερ-, μητερ-*, and *ἀνερ-*, observe §§ 210, 208 f, 145 a, 146 b, 778 s; and compare § 18. In the syncopated forms of *ἀνὴρ*, the accent remains upon the stem according to § 776, except in the gen. and dat. (§ 778). — 10. *ὑπῆρχε* (*ὑπο-ε-αρχε*) *τῷ Κύρῳ*, § 453. — *ὁ ἄνδρος*, 484 a, g. — 11. *Ἑλλάδι*, § 450 a. — *λέγεται Ἀ. ἐκδεῖραι* (aor. of *ἐκ-δέρω*), § 573 a. — 12. *Ζῆ*, § 120 g. — 13. *ὑπ-έσχετο*, 2 aor. of *ὑπ-ισχνέομαι*, § 50. — 14. *μνάς*, §§ 196, 15 a. — **D.** *Τί ὄνομα σέ ἐκαλούμεν; Τίς Κύρῳ ὑπῆρχεν; Ποῦ οἰκεῖς; Ἀρα ζῇ ὁ ἀνὴρ ὅδε; Τίνας ταῦτα ἀπήγγελλον; Τίσι; Τί ὑπέσχετο; Πόσον δώσει ἀργύριον; Πότε;*

5. L. 16. *Τέτταρα*, §§ 25, 169 a. — *στάδια*, §§ 226 b, 482. — *τά*, § 234 e. — 17. *τινες*, §§ 28 f, 208 d, 253, 254 b, 787. — 18. *πυρός*, §§ 209, 14. For a plur. of Dec. 2, see § 225 f. — 19. *οὐδεῖς* (*οὐδὲ εἷς*, § 240 b). What law forbids *έν-s* in the theme, and *οὐδεν-σι* in the dat. pl.? What changes therefore take place (§§ 154, 156, 208 d)? Learn the paradigms *εἷς* and *οὐδεῖς* (§ 25), observing the accent, and that the feminine is from the stem *μν-*. Write and repeat the forms from the stem *ῥίν-nose*, observing §§ 208 b, 778, 793 c. — 20. *Οὐδεῖς ἡμάρτανεν ἀνδρός*, *no one [missed] failed of hitting a man*, § 405 a. — 21. *Μηδεῖς*. Why is this used rather than *οὐδεῖς* (§ 686)? — *Ἠδικήσαμεν τοῦτον οὐδέν*, *we have [wronged this man nothing] done this man no wrong*, § 480 b. — **B.** *Μηδεῖς ἡμαρτανέτω ἀνδρός*. — **D.** *Πόσον διείχτην τῷ φάλαγγε ἀπ' ἀλλήλων; Τίνας ἀπώλοντο; Διὰ τί; Ἡ τοῦτον ἡδικήσατε;*

6. L. 23. *Τίς, who?* § 28 g. Distinguish from the indefinite by the accent (§ 253 a). — *δοῦναι* (§§ 254, 28 h, 787 e) *οὐ βούλεται*, [who does not wish] *that he does not wish*, § 558. — 24. *Πρὶν δὴλόν εἶναι* (§ 703 d β), *δ τι* (§ 254 c) . . *ἀποκρινούνται*, § 563. — 26. *πότερον . . ἢ*, § 701 i. — 27. *ἄλλων*, § 405 a. — 28. *τάδε*, § 544. — *Εἰπέ* (§ 781 d) . . *πορείας*, § 564. — **D.** *Τί οἱ ἄλλοι ἀποκρινούνται; [Οὐ δὴλόν ἐστιν, οἱ Οὐ δὴλόν, § 572.] Τί ποιήσουσιν οἱ στρατιῶται; Πότερον ἐφονταὶ ἢ οὐ;*

7. L. 29. *Λέξατε οὖν πρὸς με* (§ 788 e), *ὡς φίλον*, *say to me then, as friendly*. This, like the similar construction in English, is most fully explained by ellipsis; but in parsing, it is most convenient to regard *ὡς* as a modal sign (§ 65 d), and *φίλον* as agreeing with *με*. — *νῦ*, dat. of *νός*, §§ 16 a, 200. — 31. *εἰεν*, § 643 a. — 32. *συμβούλευσον ἡμῖν, δ τι σοι δοκεῖ*, [advise us whatever seems] *give us that advice which seems to*

you. [P. 26.] L. 1. *ὃ*, which, § 28 b. — *εἰς τὸν ἔπειτα χρόνον*, [for the hereafter time] *in coming time*, § 526. — 2. *ποιήσοι*, § 643 a. — *διεσήμηνεν*, § 152 c. — *Ὅτε* (§ 254) *δοκεῖ ταῦτα*, *to whomsoever* [these things seem] *this seems best*. — **B.** *Ἐλεγον*, “*Tives ἐστέ*,” — **D.** *Τὶ αὐτοὺς ἠρώτων αὐται*; *Τὶ δ’ οὐ διεσήμηνεν*;

S. L. 4. *ἄλλο ὁρᾷ βελτίον* (§§ 260 a, 262 b), *sees* [another thing better] *another course which is better*. Write the forms belonging to *βελτίον*- *better*, as a stem of an adj. of two terminations, Dec. 3, observing §§ 208 a, 776; and then contract according to § 211. So proceed with the stem *μαῖον*-, *greater*, and compare § 22 b. — 5. *ἡμέρας*, § 433. — *πλέον* [sc. *χωρίων*], *more* [space], neut. compt., §§ 261 a, 699 a. — *πάντε καὶ ἑκοσὶ*, § 242 a. — 6. *Κακίους εἰσὶ περὶ ἡμᾶς*, *they are worse towards us*, § 697. — **D.** *Πόσον διήλθον τῆς ἡμέρας ὁλης*; *Ποῖ ἀφίκοντο*; *Πότε*; *Πόσοι*; *Ποῖοι εἰσι περὶ ἡμᾶς*;

XIV.

Stems in -ντ-, -νδ-, -νθ-.

1. L. 8. *πόδας*, §§ 17 c, 214 a. Learn the paradigm *δίπους*, § 22 b, c. — *ἱμάντες*, *thongs*. In this nom. pl., what are the affix, stem, and stem-mark? What would be the theme without euphonic change? In *ἱμαντ*-, what becomes of *τ*? Is *ν* or *ς* then changed (§ 205)? How (§ 156)? What does the dat. pl. *ἱμαντ-σι* become? What would be the voc. form, if used? Write and repeat the forms from the stems *ἱμάντ*-, *γίγαντ*-, *δδόντ*-, (§ 205 a), comparing § 17 c, d. — *Ξενοφών* (gen. *Ξενοφώντος*), *ἄρχοντα* (*ruler*, acc.). What are here the stems? Write the forms from these stems, and also from *λέοντ*-. *lion*, and, in the masc., from the participial stem *λυοντ*-, *loosing*, observing §§ 205, 182 a, and comparing §§ 17 d, 26 a. — *σύνδειπνον*, § 480 a. — **D.** *Τίνα Ξενοφών σύνδειπνον ἐποιήσατο*; *Τὶ ἐκέλευεν*.

2. L. 11. *Πάντες οἱ πολῖται*, *all the citizens*, § 523 e. What is the stem of the adj. *πάντες*? Write the masc. and neut. forms from this stem, observing §§ 205, 793 c, 778 a, b. When the theme of an adj. of 3 term. belongs to Dec. 3, how is the stem modified in the feminine, and what affixes are added (§ 233)? Add the fem. of *πᾶς*, and compare 23 b. — 12. *ἐορτῆς*, § 424. — 14. *οὐδὲ ἄλλο οὐδὲν δένδρον*, *nor* [no other tree:] *yet any tree*, §§ 567 e, 713 a. — **D.** *Τίνας τῆς ἐορτῆς μετέιχον*;

3. L. 15. *λαβών* [having taken] *taking*, 674 e, 393 c. As *λαβών* has gen. *λαβόντος*, what is its stem? Write and repeat its forms, observing § 233 b. In like manner, those from the stems found in the genitives *λόντος*, *λιπόντος*, *λύσαντος*, observing § 205, and comparing § 26. — 17. *ὅτι . . ἔστιν*, *because, being a Greek, he is such a coward*. — 18. *παρὼν ἐτύγχανεν*, *happened* [being] *to be present*, §§ 677, 658. 1. — 19. *ἄλλοτε καὶ ἄλλοτε*, *now and then*, § 567 c. — 20. *ἅμα ἡλῶ δύνοντι*, [at the same time with the sun setting] *at sunset*, §§ 450 a, 533 a. — **D.** *Τίνα ἔλαβεν ὁ Κύρος ὡς φίλον*; *Τίνα χώραν οὗτος καταεισῆλθεν*; *Διὰ τί*; *Πότε ἐπορεύοντο*; *Πῶς*; *Τὶ ἐλογίζοντο*;

4. L. 25. *Κύρος . . Μ.*, § 674 a. — 26. *κατά*, § 689 m. — 27. *Καὶ ὃς*, *and he*, § 518 f. — *δεῖται*, *entreats him*. — 28. *αὐτῆς*, §§ 536 d, 538 f. — *λαγὼς ψῆγο θηράσων*, *had gone to hunt hares*, §§ 612, 598 b. — *Ἐξέπαι*, from *ἐκ-πλέ-ω*. — **D.** *Τὶς ἐγέλασεν*; *Πότε*; [*Ἐπεὶ ἤκουσε ταῦτα*, cf. L. 20.] *Τὶς ἐπολιόρκει Μίλητον*; *Πῶς*; *Τὶ δέεται Σεύθου*;

5. [P. 27.] L. 1. *αὐτοῦ*, § 433 b. — 3. *ἐν . . Ἀσίᾳ*, *in the Thrace*

which is in Asia, a part of Asia Minor, so called from its having been settled by Thracians. — 4. ἀρξαμένη . . Ἡρακλέας (§ 445 c), and this Thrace [is] extends, beginning [from] at the mouth of the Pontus, as far as Heraclaea. — 5. ἐπὶ . . εἰσπλέοντι, § 462 c. — **D.** Ποῦ ἠυλίζοντο; Πόσον χρόνον; Τί δὲ καλεῖται τὸ χωρίον τοῦτο; Ποῦ ἐστὶν;

6. L. 7. Νικῶν τυγχάνει, happens to have conquered, §§ 677, 612. Write the forms of this participle (from stem νικα-οντ-, § 234 a), and then contract them (§ 120). So also the forms from γα-οντ-, comparing § 26 c. — Ξενοφῶντι προσέτρεχον, §§ 699 g, 494. — 9. τῶν . . ἐστίν, § 443. — 11. ἐροῦντα, §§ 598 b, 50 φημί b, 152. Write the forms from the uncontracted stem ἐρε-οντ-, and then contract them (§ 121), comparing § 26 d. — 12. ὡς ἀποκτενῶν, § 598 b. — **D.** Τις προσέτρεχον; Τίνι; Τί ἐστὶ τῶν νικῶντων; Τῶν δὲ ἠττωμένων τί;

7. L. 14. μάλλον ἢ τὸν . . Ἀ., §§ 511, 701 l, 525. — 15. Τὸν . . χρόνον, previously, §§ 526, 482. — ἐκ τῆς νικῶσης [sc. γνώμης, § 506 b], [from the prevailing opinion] according to the vote of the majority. — **D.** Τίς τίνι ὑπῆρχεν; Διὰ τί; Πῶς ἐπαρτὸν πάντα οἱ στρατηγοί;

8. L. 17. ὃ τι ἂν δέη [sc. πάσχω], πείσομαι (fut. of πάσχω), I will suffer, whatever [it may be necessary to suffer] may be necessary. How is πείσομαι formed from the root πειθ- (§§ 50 πάσχω, 156)? The fut. of πάσχω must be carefully distinguished from the fut. mid. of πειθω, which has the same form (Less. XI. 4). — 18. σπείσασθαι (σπένδ-σασθαι), from σπένδω. Show how this form is obtained. — **D.** Τί πείσῃ σὺν ἡμῖν; Τί εἶπεν; Τί βούλεται;

XV.

Pure Nouns and Adjectives.

1. L. 19, 20. In the genitives Βελίντος, Σεννέσιος, what are the affixes, stems, and stem-marks? Write their forms in the singular. — τοῦ Σ. ἀρξάντος, who had ruled over S., § 678. — προτέρα (§ 509 a) Κίρου (§ 408) πέντε ἡμέραις (§ 468), [sooner than C. by five days] five days before C. — 21. Ἐτυχε (from τυγχάνω) δὲ διὰ μέσου (§ 508 a) . . Σελίνου, and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river Selinus. Σελίνου is contracted from Σελυνέως, properly an adjective signifying abounding in parsley. See § 207 c. — 24. ἰχθύες. Write the forms from the stem ἰχθ-, observing §§ 216 b, 217 c, 219, and comparing § 19 a. — ἐν ἀμφοτέροις, in both the rivers named Selinus. — **D.** Τίνα βασιλεία ἐνταῦθα ἦσαν; Τίς ἀφίκετο; Τίνος γυνή; Ποῖ; Πότε; Διὰ τοῦ χωρίου τίς ποταμὸς ρεῖ;

2. L. 25. ἱππεῖς. Learn and explain the forms of ἱππεύς (§§ 19 b, d, 212 s, 215 s, 217, 219, 220, 793 a, 779 a). What are the stem and stem-mark (§ 180 b)? — 27. ὡς βασιλεία, §§ 711 c, 533 b. — 30. αὐτόν, him (Xenophon). — [P. 28.] L. 1. Σφενδονητῶν, § 414 b. — τὴν ταχίστην [sc. ὁδόν], [the quickest way] forthwith, § 483 d. — **D.** Τί δῆλον ἦν; Ποῖ πορεύεται; Τί ποιεῖ (does) Ὀρόντης; Τί Ζεύθης ποιεῖ; Τίνων δεῖ;

3. L. 3. Σωκράτα, § 19 b. For the change of the stem-mark ε to η before the affixes s and v, see § 213, 217 e; for the acc., § 216 c; for the voc., § 215 a, 779 b; for the contr., § 219. — 4. περὶ πλήθουςαν ἀγοράν, about the time of full market, the latter part of the forenoon. — 5. Τισσαφέρνους. This noun is of both the first and the third declensions (§ 225 d). The usual forms are N. Τισσαφέρνους, G. -νους, D. -νει, A. -νη, V. -νη. — 6. ἦν δ' αὐτῶν (§ 415) Φ. εἰς Ἑλλήν, but there was [of] among

them one Greek, *Phalinius*. The construction is here changed from apposition to the form of a distinct sentence. — 7. ἐντίμως ἔχων (= ἐντίμος ὢν, § 577 d), [having himself in a condition of honor] to be held in honor. — 8. ἔπειθε ἡγεμόνι τῷ Ἡρακλεῖ (§§ 19 b, 219 c, 120 f), follow Hercules as leader, §§ 394 b, 523 b. — 12. πρέσβας, ambassadors. Learn and explain the forms of πῆχυς cubit (§§ 19 b, d, 213, 215 s, 217, 219 s, 770 b). In like manner decline the masc. πρέσβυς, so far as used (§ 238 a). — **D.** Τί λέγει; Τίνι; Πότε; Τίτες ἔρχονται; Παρά τίνων; Τίτες ἐξένιζον;

4. L. 14. πόλιν οἰκουμένην, an inhabited city, as some of the cities upon the route of Cyrus were desert. Learn and explain the forms of πόλις (§§ 19 b, d, 213 b, 215 s, 217 g, 219 s, 770 b). — 15. Μίδου [sc. κρήνη], § 443. — 16. οἶνον κεράσας (§ 50 κεράννυμι), § 450. — **D.** Τί ἦν παρὰ τὴν ὁδὸν; Τίνα ἐθήρυσσε Μίδας; Ποῦ; Τίνι τρώπῃ (how)? § 467 a);

5. L. 18. ἀπέπεμπε . . πόλεων, sent to the king the tribute accruing from the cities, § 719 d. — 19. ὦν, for ὡς, § 554 a. — 20. αὐτῇ, § 524 c. — τοῦ ἀβροῦζαν, §§ 444 b, 664. — 22. μάντιν, § 213 b. — **D.** Τίς ἀπέπεμπε; Τίνι; Τί; Ἐκ τίνων πόλεων; Τίνα ἐκάλεσε Κύρος; Τί αὐτῇ ἔδωκεν;

6. L. 23. τὸ βάθος, the depth, § 534. Learn and explain the forms of γένος race (§§ 19 c, d, 215 b, 217, 219). So decline βάθος. What are here the stems and stem-marks? — 25. Τέλος, § 483. — **D.** Πόσον ἦν τῆς χιῶνος τὸ βάθος; Τίτες ἐφευγον; Ποῖ; Τί ἐκλιπόντες; Τίνας ἔχοντες;

7. L. 28. τὸ εἶρος, sc. ἦν, § 572. — ἦσαν, § 569 a. — 29. μέσης, § 509 a. — 30. ὄνομα, εἶρος, R. XXII., § 481. — ὅσο (§ 240 c) πλείονων, § 440. — 31. ἀνὰ κράτος, § 695. — Ἦν . . ἔτη, and he was, when he died, about fifty years old, § 531 d. — 33. ἐτών, § 440. — ὥς, § 711 b. — **D.** Πηλικός; how old? Ποδαπός; of what country? § 53 i. — Πόσον τούτου τὸ εἶρος; Τί ἦν ἐνταῦθα; Πῇ ρεῖ ὁ Κόδρος; Πηλικός ἦν;

8. [P. 29.] L. 2. τοῦτω, § 505 b. — Τοῦτων (§ 699 a) δὲ οὐθ' (§§ 161, 713 b) . . ἐμέμφοτο, and these no one either sneered at as cowardly in war, or blamed [them] in respect to friendship. — 3. ἥστην, §§ 45 i, 50 εἰμί f. — 4. ἀμφω, §§ 25, 240 c. — **D.** Πόσοι ἀπέθανον ἄλλοι; Τίτες; Ποῖοι; Πηλικοί; Ποδαπός ἦν ὁ Ἀγίας; Ὁ δὲ Σωκράτης;

9. L. 5. οἶες, § 19 a, d. — βόες, § 19 a, d. Explain its forms. — δρνίδες, § 204 a. — 6. Ἐνι, a form of ἐν, used even in the common language with an ellipsis of the substantiva verb, §§ 699 e, 785. — σῖς, § 14. — **D.** Ποῖα ζῶα (animals) ἐν ταῖς οἰκίαις ἦσαν;

10. L. 11. Ἀργά. Decline ἡχώ and Ἀργά, and explain their forms (§§ 19 a, d, 214 b, 215 c, 217 d, 219 b, 793 a, 772 c, 779 a). — **D.** Πότε ἀνῆγοντο; Πόθεν; Πῇ ἐπλεον; Πῶς; Πόσον χρόνον;

11. L. 13. ἐν τούτῳ [sc. τῷ χρόνῳ, § 506 a], meanwhile [in this time]. — τριήρεις, triremes. Learn and explain the forms of σαφής (§§ 22 b, c, 793 f). So decline, in the fem., τριήρης used subst. (§ 213 c). — 15. ἦσαν ἀφανείς, [were out of sight] had disappeared. — δῖάκει, § 645. — 16. κατὰ τοῦ πρᾶνοῦς, down [from] the steep, §§ 506 c, 689 m. — 17. Ἐπὶ δὲ τὸ κατεργάζεσθαι [sc. ταῦτα, § 551 f] ὧν (§ 432 e) ἐπιθυμοῖη (§§ 293 c, d, 641 b), to the [accomplishing those things which he might desire] accomplishment of his desires. — 18. διὰ τοῦ ἐπιπορεύειν, through [the swearing falsely] perjury, § 663 f. — 19. τὸ δ' ἀπλοῦν . . εἶναι, §§ 507 a, 451. — **D.** Τίς λόγος διήλθεν; Πότε; Πῇ φεύγουσιν οἱ ἱππεῖς; Ποῖον ἐνόμιζεν εἶναι τὸ ἀληθές;

12. L. 21. βαθεῖα, deep. Decline ἡδύς and βαθύς, explaining their forms (§§ 23 b, d, 213 c, 215 s, 217, 219, 233, 793 f). — 22. τὸ μὲν στόμα ὡσπερ φρέατος, the mouth [as the mouth of a well] like that of a

well. The part *στόμα* is in apposition with the whole *οἰκίαι*, § 395. A more regular construction would have been *τὸ μὲν στόμα ἔχουσαι*, *having the mouth*. — 23. *ὑπὲρ ἡμῶν*, § 706. — 25. *λάβοι*, § 641 b. — 26. *πολλοῦ χρόνου*, § 433 a. — *τούτου*, § 408. — *οἶνε*, § 699 g. — 27. *ἐπεμψε*, § 644 b. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. *οἷς*, §§ 551 f, 554 a. — **D.** *Ποῖαι ἦσαν αἱ οἰκίαι; Τί Κῦρος ἐπεμπε; Πότε; Τί λέγων; Τί μου δείται;*

13. L. 29. *Ἀριθμὸς . . ὁδοῦ*, *and the amount of the whole way travelled by the Greeks in the expedition with Cyrus and in their return.* — 30. *σταθμοὶ . . πεντήκοντα*, § 242 a. — 33. *τρεῖς*, § 25. In the uncontracted forms, the stem *τρε-* becomes *τρι-* by precession (§ 114 d). — **D.** *Πόσος ὁ ἀριθμὸς ἦν συμπάσης τῆς ὁδοῦ; Πόσων τὸ χρόνου πλήθος;*

XVI.

Irregular Nouns and Adjectives.

1. [P. 30.] L. 1. *μέγα*, §§ 24, 236 a. — 2. *ἐμπλεων*, acc. sing. of *ἐμ-πλεως*, -ων, of Att. Dec. 2, §§ 795, 770 b. — 3. *πολύ*, §§ 24, 236 a. — **D.** *Ποῖ κατέβαινε; Τί φέρει τὸ πέδιον; Τί αὐτὸ περιέχει;*

2. L. 8. *πλήθρου*, § 440. — *πράτων*, §§ 24, 236 c. — 9. *ἀδίκειν οὐκ εἶων* (from *ἔδω*), *did not permit any one to injure them*, § 667 h. — *οὐδὲ τὰς περιστορὰς*, sc. *ἀδίκειν εἶων*. — **D.** *Τὶς ἐξελαύνει; Πότε; Πόσους σταθμούς; Ποῖ; Ποῖα ζῶα (animals) οἱ Σύροι θεοὺς νομίζουσιν;*

3. L. 12. *σολ . . γένεσθαι*, *it is in your power, X., to become a man* (a great man), §§ 459, 571 f, 667 b. — 13. *ἔχεις . . τοσοῦτους*, §§ 707 g, j. The *asyndeton* increases greatly the vivacity of the expression, § 68 d. — 16. *ὀνήσας*, §§ 50 ὀνήνημα, 631 d. — **D.** *Τίνες ξενοφῶντι προσέπιπτον;*

4. L. 16. *πυρά* § 225 f. — 17. *κύκλῳ*, [in a circle, § 469 b] *around*. — *ὀρέων*, uncontracted form, § 219 a. — *ὕδωρ . . οὐρανοῦ*, [there was much water from heaven] *much rain fell*. — 18. *Στρατοπεδευομένων δ' αὐτῶν*, and [they being encamped] *while they are encamped*, R. xxxv., § 675. — **D.** *Ἄρα ἐδάκρυν; Τί ἐποιοῦν οἱ Καρδοῦχοι; Τί γίγνεται;*

5. L. 20. *σῶσι*, § 236 d. — 21. *τοῖς . . χιῶνος*, *a protection to the eyes against the snow*, §§ 453, 405 or 444. — 22. *μέλαν*, § 23 b. Explain its forms (§§ 208 c, 154, 233 a). — 23. *Διτ*, §§ 21, 224 f. — *Γλοῦν*, §§ 21, 227 b. — 25. *Μάσκα*, §§ 227 b, 586 a. — **D.** *Ποῖ ἀφίκοντο; Τίνα ἐπεμψεν; Τί ἐνταῦθα ἦν; Τί δ' αὐτῇ ὄνομα;*

6. L. 27. *Ἰσσοῦς*, § 227. 2. — 29. *Κύρῳ παρήσαν*, [were present to C.] *came to the aid of Cyrus*, § 699. — 30. *νῆες*. Decline *ναῦς*, and explain its forms (§§ 19 b, d, 216 s, 222 f, 122 a). Distinguish *ναῦς* and *πλοῖον*. — *ἐπ' αὐταῖς ναύαρχος*, *as admiral over them*. Compare *ἐπὶ τῶν νεῶν*, simply *on board the ships*, P. 31. 4. — [P. 31.] L. 1. *ναῦς ἑτέρας Κύρου*, *other ships belonging to Cyrus*. — 2. *ἐπολιόρκει, συνεπολέμει*. The subject of these verbs is a pronoun referring to Tamos; while *αὐτόν* refers to Tissaphernes. — **D.** *Ποῖ ἐξελαύνει; Τί ἐνταῦθα ἐγένετο; Τίνες παρήσαν Κύρῳ; Καὶ πόσαι νῆες; Τίνα Μίλητος ἦν φίλη;*

XVII.

Aorist and Future Passive.

1. L. 8. *ἐπορεύθησαν*, *marched*. Learn the Aor. Pass. of *λύω* through all the modes, with the translation (§§ 37 o, 34), distinguishing

the stem from the augment and affixes (§§ 35 f, 36 g), and explaining the accentuation (§§ 780 a, 781 a, 782 d). Write the corresponding forms from the stems **παυ-** (§ 34) and **πορευ-**. For the Middle sense here, see §§ 576 b, 582 β. — 10. **τὴν τῶν Μ.,** sc. **χωρᾶν,** §§ 438, 506 b. — 11. **Τούτω . . τι,** §§ 593, 477. — 14. **Οὐδ' ἄλλος δὲ** (as adv., § 703 c) **ἐπαθεν** (§ 50 πρόσχω) **οὐδεις οὐδέν** (§ 713 a), *nor yet did any other one suffer anything.* — 15. **πλήν,** § 701 m. — **ἐλέγγο,** § 573 a.

Write the ANALYSIS of this paragraph, according to the method proposed in § 73. The first and last sentences are so presented below. It is recommended that henceforth the longer and more complicated sentences should be so written (or at least *symbolized*, § 73 c); and especially when *Anal.* is inserted in the notes upon them. Words supplied to complete the grammatical construction are printed below in smaller type. As a nominative of the third person, it is common so to supply either **οὗτος** or **ἐκεῖνος**, according as the reference is nearer or more distant.

FORM.	SUBJ.	PRED.
A δέ	"Ελληνες οἱο	ἐπορεύθησαν ἐν τούτῳ διὰ Μακρόνων σταθμοῦς τρεῖς παρασάγγας δέκα ἀφίκοντο ἡμέραν πρῶτην ἐπὶ ποταμόν τόν (1 ^ο) ᾧ ὄριζε τὴν χώραν Μακρόνων τῶν καὶ τὴν χώραν Σκυθίων τῶν
B δέ	Οἱτοί	ἐπαθεν δὲ οὐδέν ἐν τῇ μάχῃ ταύτῃ (2 ^ῃ)
C Οὐδ	"Αλλος οὐδεις "Ελλήνων τῶν	ἐλέγγο τοῦτον
D πλήν	τις ἐπὶ τῷ ἑσπέρῳ εὐνοτύμῳ	

D. *Τίνες ἐπορεύθησαν; Πόθεν; Πῇ; Πόσον; Ποῖ ἀφίκοντο; Πότε; Τί εἶδον; Πότε; Τί παθεῖν τις ἐλέγγο;*

2. L. 16. **Κατεπέμφθη** (κατα-ε-πεμπ-θη), §§ 41 a, 147. — 17. **κατελείφθησαν** (κατα-ε-λειπ-θησαν). — 18. **ἐλήφθησαν** (ἐ-ληβ-θησαν), from λαμβάνω. — 19. **Συλληφθήσεται** (συν-ληβ-θησ-εται, § 150 c), *he will be seized*, fut. pass. The regular Fut. Pass. agrees throughout with the regular Fut. Mid., except that its tense-sign is **-θησ-**, instead of **-σ-**. See §§ 288, 289 e, f. Write and repeat the forms of the fut. pass. from the stems **ληβ-** and **λυ-**, comparing § 37 p. What are here the bases? — **D.** *Τὸς τίνος κατεπέμφθη; Πόσοι κατελείφθησαν; Ποῖα ἔφα ἐλήφθησαν;*

3. L. 20. **ὑπηρεταὶ παντὸς ἔργου,** *assistants* [of] *in every work.* — 21. **Κύρῳ ἐλέχθησαν** (ἐ-λεγ-θησαν, § 147) **γενέσθαι**, [were said to be to C.] *Cyrus was said to have*, § 459. — **πραχθήσεται** (πραγ-θησ-εται), from πράττω, § 50. — 23. **Ἐτάχθησαν**, § 39 b. — **ἐπὶ τεττάρων**, [upon four lines] *four deep*, §§ 240 f, 692. 5. — **D.** *Τινι ὑπηρεταὶ κράτιστοι ἐγένοντο; Πῶς ἐτάχθησαν; Τίνες τὸ δεξιὸν εἶχον;*

4. L. 28. **Τούτοις ἦσθη** (ἐ-ηδ-θη, § 147), § 456. — **τούτων**, § 432 a. — 29. **Ἦναγκάσθη** (ἐ-αναγκάδ-θη), § 349 b. — **αὐτοῖς**, § 454 e. — **D.** *Τί ἐπεμπεν ὁ Κύρος; Τί ἐκέλευεν ἐπιλέγειν τὸν φέροντα; Τί βούλεται;*

5. L. 31. **δεσθῆναι**, § 311 c. — **ἐπιδειξαι**, aor. of **ἐπι-δείκνυμι**, § 45 f. — [P. 32]. L. 2. **μὴ κυκλωθεῖν** (§ 310), §§ 624 c, 625 a. — 3. **ὅτι αὐτῶ μेलοί**, §§ 571 d, 457. — 4. **ὅπως καλῶς ἔχοι**, *that* [it should have itself well] *all should be well*, §§ 571 d, 577 c, 624 c. Write the analysis of this sentence, which would be thus symbolized: A 1^v, B 2^v a^v. — **κατεκαύθη**, from **κατα-καίω**, § 50 καίω. — **D.** **Τίς ἐδεσθή;** **Τίνος;** **Τί;** **Τί ποιεῖν οὐκ ἐθέλει** ὁ Κλέαρχος; **Διὰ τί;** **Τί ἀπεκρίνατο;**

6. L. 5. **Δείσαντες**, §§ 46 b, 50 δειδω. — **ἀποκλεισθήσαν**, § 307 b. — 6. **Ἀναμνήσθητε**, aor. pass. of **ἀνα-μνησσκω**, § 50 μνησσκω. — **ἐν ποίοις τισὶ πράγμασιν**, *in what kind of circumstances*, § 548 d. — 7. **Τότε δὴ καὶ ἐγνώσθη** (from **γινώσκω**), [then now also] *then it was at once perceived*. — **D.** **Πῶς φεύγουσιν;** **Διὰ τί;** **Τί τότε ἐγνώσθη;**

7. L. 9. **ἤχθεσθι**, § 50 ἀχθομαι. — 10. **ἐκβλήθη**, § 50 βάλλω. — 11. **ἀνήχθησαν** (**ἀνα-ε-αγ-θησαν**), § 50 ἄγω. — **ὡς**, § 711 c. — **ἀπο-τμηθέντες** (§ 50 τέμνω) **τὰς κεφαλὰς**, § 481. — **D.** **Τίς ἤχθεσθι;** **Τί ἐδει-σεν;** **Τίνες ἐλήφθησαν;** **Πρὸς τίνα ἀνήχθησαν;** **Τίνι τρόπον ἐτελεύτησαν;**

8. L. 13. **παρα-δοθήσεται**, § 45 g. — **Καὶ . . δὲ** (§ 703 c) . . **συστα-θῆσόμενος** (§§ 45 g, 166), *and also, when he was setting forth from Ephesus to be presented to Cygnus*, § 598 b. This clause shows the time of **φθεγ-γόμενον**. — 15. **ἐαυτῷ** (§§ 462, 537) **δεξιόν** (§ 509 b), [on the right to him- self] *on his right*. — **D.** **Τίνι παραδοθήσεται;** **Τί ἀναμνησθῆσεται;**

9. L. 16. **ἐφάνησαν**, 2 aor. pass. of **φαίνω**, 40 b. The Second Aor. and Fut. Pass. have the affixes of the first, with **θ** omitted from the tense. Write and repeat the 2 aor. and fut. pass. from the stems **φαν-** and **τριβ-**, comparing § 38. 9. — 18. **τὴν λοιπὴν πορείαν** (§ 477. 1) . . **χρῆ** (§ 50 χράω d) **πορευθῆναι**, *whether* [it is proper to travel] *they should pursue the rest of their way*, &c. — 20. **ὅπως, ἡτοι.** — 21. **ἂν ταφείησαν** (§§ 50 θάπτω, 159 b), *might be buried*, § 636 a. — **B.** **Φάνησι τῶν στρατιωτῶν ἄριστος.** — **D.** **Τίνες ἐβουλεύοντο;** **Περὶ τίνος (about what);**

10. L. 23. **παρεκλήθησαν**, § 50 καλέω. — 26. **Οὐ πολλῷ δὲ ὕστε-ρον**, § 468. — **ἀπὸ . . σημείου**, [from] *at the same signal*. — **οἱ τ' ἔνδον**, § 527. — 27. **κατεκόπησαν**, § 50 κόπτω. — **D.** **Τίνες παρεκλήθησαν εἰσω;** **Τίνες ἐπὶ ταῖς θύραις ἔμενον;** **Οὐ πολλῷ δὲ ὕστερον, τί ἐγένετο;**

XVIII.

Complete Tenses.

1. L. 28. **τοιαῦτα**, § 478. — **πεποίηκε** (**πε-ποιε-κε**, § 310), *has done*, Perfect Ind. Act. of **ποιέ-ω**, *to do*, marked by the reduplication. To what tenses and modes does this belong, and what does it denote (§§ 280, 30 b, 267 c)? Repeat the rule for the reduplication (§ 280 a). In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. What is the tense-sign of the perfect and pluperfect active (§ 288)? Learn the Perf. Act. of **λύω**, with the translation (§§ 37 i, 34), distinguishing the stem from the prefix and affixes (§ 35 c), and observing that the affixes in the subj., opt., and imv. are those of the euphonic pres. with the tense-sign **κ** prefixed. For the accent, see §§ 780 a, 781 a. Write the corresponding forms from the stems **παν-** (§ 34) and **ποιε-**.

L. 29. **ἀνατεθαρήκασιν** (**ἀνα-θε-θαρῆ-κασι-ν**), § 159 a. — 30. **ἐπιωρ-κήκασι** (**ἐπι-ο-ορκε-κάσι**). Here **ο-ο** becomes **ω**, as **ε-ο** in the augm. (§§ 115 a, 278 a, 280 a). — 31. **ἄσμενος**, § 509 c. — **ἐράκα**, §§ 50 ὀράω, 279 b. — **οἱμαί** (313 e) **δὲ καὶ οἱ ἄλλοι πάντες** [sc. *ἄσμενοι σε ἐπ' ἐράκασιν*],

and, I think, all the others also. — [P. 33.] L. 1. Κύρος . . εἶρηκα, §§ 551 c, 50 φημί b, 281. — 3. ἀπ-ολώλεκεν, §§ 50 δαλύμι, 281 c, 606. — **D.** Τίνας ἀναθεβαρῆκασιν; Τί πεποιήκασιν; Τί σώζειν δοκεῖ;

2. L. 4. Ἀπο-λελοίπασιν, have deserted, 2 perf., §§ 50 λείπω, 289, 312 b. How do the affixes of the Second Perf. differ from those of the First (§§ 289, 35 e)? Write the forms of λείποιτα, comparing § 38 u. — 5. νικᾶν ἡγείται, thinks that he has conquered, § 612. — ἀπέκτονεν, §§ 50 κτείνω, 312 b. — 6. ἔστηκε, stands, §§ 46 d, 281 b, 268. — γράμματα ἔχουσα, [having letters] bearing an inscription. — 8. Προηγείσθε τὴν πρὸς τοὺς ἐναντίους [sc. ὁδόν, § 477] lead forward [the way against] directly against the enemy. — 9. ὥς μὴ ἔσθῃκωμεν (§ 317 b), ἐπεὶ ὠφθήμεν (§ 50 ὁράω) . . πολέμους, so that we may not be standing still (as if afraid), [since] now that we have been seen, and have seen the enemy. — **D.** Τίς νικᾶν ἡγείται; Διὰ τί; Τί ἔστηκεν; Ποῦ; Τί δ' ἔχει;

3. L. 14. δι-ελυθῆναι, §§ 50 ἐρχομαι, 703 d β. — ἐν-έτυχον, § 50 τυγχάνω. — **D.** Τίς προσέρχεται; Τί; Τί φάσκων; Τί λέγειν;

4. L. 15. τεθνηκότα (§ 50 θνήσκω), [having died] dead. In this perf. act. part., what is the stem of declension (§ 234 a)? What would be the theme without euphonic change? What does this become (§§ 214 a, 781 a)? What change in the neut. sing. τεθνηκός (§ 206)? How is the stem modified in the fem. (§ 233 c)? Write and repeat the forms from the stems τεθνηκοτ-, λελυκοτ- having loosed, and εἰδοτ- [having seen] knowing, comparing §§ 37 i, 26 h. — 16. εἰδώς [knowing] from knowledge. — 17. ἄλλοι ἄλλως, § 567 d. — 19. πεποιήκως εἰη, §§ 317 a, 643 c. — 24. ἥσθετο ὅτι, § 657 a. Anal. — 22. Πάντες δὲ φοντο ἀπο-λωλάναι (§ 50 δαλύμι), ὡς ἑλωκυίας (§§ 50 αἰρέω, 279 b) τῆς πόλεως, and they all thought they were lost, [as they would be, the city having been captured] as though the city had been captured, § 680 b. — 23. εἰκός [sc. ἐστὶ], it is probable, §§ 572, 50 εἰκάζω. — **D.** Μετὰ ταῦτα, τίς Ὀρόντην εἶδεν; Πῶς ἀπέθανεν; Τίς ἦκεν; Πότε; Τί λέγων;

5. L. 25. ἐπεποιήκεσαν (ἐ-πε-ποιε-κεσαν), they had made, Pluperfect Act. of ποιε-ω, marked by both the reduplication and the augment. When is the augm. prefixed to the redupl., in the plup. (§ 280 a)? Learn the Plup. Act. of λύω, with the translation (§ 37 j), distinguishing the stem from the prefixes and affixes (§§ 35 e, 291 b, c). Write the corresponding forms from the stems παν- (§ 34) and ποιε-. — Εἰλήφεσαν (ἐ-εί-ληβ-κ-εσαν, §§ 50 λαμβάνω, 281 a, 278 c, 149), they had taken. — 26. ἐστήκει (ἐ-ε-στα-κ-ει), a second form of the plup. of ἵστημι, in which the augment is prefixed to the reduplication, §§ 46 d, 279 c, 268. — 27. τετελευτήκει, § 284 c. — φάρμακον πῶν (§ 50 πίνω), πυρέττων, [having drunk a drug, being in a fever] through the effect of medicine taken for a fever. — 28. τὰ δ' ἐκείνου, his place or office, § 528. — 29. ἀνα-βεβήκει, § 50 βαίνω. — ἡλώκα, § 50 αἰρέω. — 30. εἰθεῖ, §§ 50 εἰθίζω, 312 d. — 31. Χιτῶνας δὲ ἐν-ε-δε-δύ-κ-εσαν (§ 50 δύνω) ὑπὲρ γονάτων, and they [had put on] wore small tunics [above the knees] not reaching below the knee. **AN.** Let the student write the ANALYSIS of some of the words in this paragraph, as in § 75 e, distinguishing the elements thus far learned; and hereafter often practise this useful exercise. — **D.** Ἀρ' οὐκ εἰλήφεσαν πρόβατα; Ποῦ ἑτερόνικος ἐστήκει; Τίς ἐτετελευτήκει; Πῶς;

6. L. 32. Πάνθ' (for πάντα, § 161) ἡμῖν πεποιήται (πε-ποιε-ται, perf. ind. pass., § 310), § 461. Learn the Perf. Pass. and Mid. of λύω, with the translation both as act. and as mid. (§§ 37 l, 34), distinguishing the stem from the prefix and affixes (§ 36 a), and observing §§ 317 s, 780 c. Write the corresponding forms from the stems παν- (§ 34) and ποιε-.

[P. 34.] L. 1. οὐδὲ . . μέμνησαι (§ 268) *do not even [seeing know] understand what you see, nor [hearing remember] remember what you hear.* — 2. Ὅπως . . ἄνδρες, § 626. — ἄξιοι τῆς ἐλευθερίας (R. XII., § 431 b), ἧς (§ 554 a) κέκτησθε (§ 50 κτάομαι), *worthy of the freedom which you [have acquired] enjoy.* — 5. οὐ . . τυχεῖν, *for it is not possible to attain this in any other way,* §§ 571 f, 427. — **B.** Μέμνησθε ἄνδρες ἀγαθοὶ εἶναι. — **D.** Ὑπὲρ τίνος ἡμᾶς σὺ εὐδαιμονίζεις;

7. L. 7. ἀδικος γενεήσθαι (§ 50 γίγνομαι), § 667 b. — 10. διὰ τὸ διεσπάρθαι (δια-ε-σπαρ-σθαι, §§ 50 σπείρω, 158) αὐτῷ (§ 464) τὸ στράτευμα, *on account of [the army having been dispersed for him] the dispersion of his army.* — **D.** Τί κρίνεις; Τίνας ὑπάγεται μένεις; Διὰ τί;

8. L. 11. Παρυσάτιδος, §§ 443, 437 a. — 12. εἰς ζώνην δεδομένοι (§ 45 g) *having been given for the girdle, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles.* — 14. πλείους, §§ 211, 261 a. — τεταγμένους, §§ 39 b, 667. — 16. ἦσθετο, § 50 αἰσθάνομαι. — **K.** πεπτωκότα (§ 50 πίπτω), *that C. had fallen,* §§ 677 b. — ἔφυγεν, § 50 φεύγω. — 17. ἐξυγμένην (§ 50 ζεύγνυμι) πλοίοις (§ 466. 1) . . ἑπτὰ, [connected by 37 boats] *composed of thirty-seven boats connected together.* — **D.** Ποῦ ἑσθλόν; Τίνος δ' ἦσαν αἱ κῶμαι; Τίνες περιέμενον; Τίνα; Πότε; Πόσον χρόνον;

9. L. 19. ἀμφοτέρα τὰ ὦτα, §§ 481, 523 b. — 20. ἔδειξε, § 45 f. — συν-τε-τριμμένους, § 39 a. — 22. κατ-α-λημμένῳ, §§ 50 λαμβάνω, 281. — 23. δι-ε-ζεύχθαι (δια-ε-ζευγ-σθαι), §§ 47, 50 ζεύγνυμι, 158. — **D.** Τί εἶδες; Τίνας ἔδειξεν; Τίτι χωρίῳ ἐντυγχάνουσιν; Τίνας ἀποκόψαι ἦν ἀνάγκη;

10. L. 25. ἤχθησαν (ἐ-αγ-θε-σαν), § 50 ἀγω. — 26. ἦσθηνται (ἀ-αἰσ-θ-νται), §§ 50 αἰσθάνομαι, 311 a. — στρατεύματος, § 432. — ὄντος Ἑλληνικοῦ, [being Greek] *composed of Greeks.* — 27, 28. νῦν ὅτι πολιορκοῦνται, περὶ-κε-κυκλω-μένοι εἶεν, §§ 719 η, 645 c. — **D.** Τίς ἐρωτᾷ; Τίνας; Τί; Πότε; Τί λεγόν; Ποῦ πολιορκοῦνται;

11. L. 30. Ἐτετίμητο (ἐ-τε-τιμα-το, § 310), *had been honored.* Learn the Plup. Pass. and Mid. of λύω, with the translation (§ 37 m), distinguishing the stem from the prefixes and affixes (§ 36 a). Write the corresponding forms from the stems παν- (§ 34) and τιμα-. — 32. προβάτων ἕνεκα, § 436 d. — ἀπο-δεδειγμένοι ἦσαν (§§ 45 g, 300 b), perf. mid., *had expressed their opinion,* § 579. — 33. ἔσται, § 645 a. — [P. 35.] L. 1. ἐ-κέ-κλει-ντο, *were kept closed,* § 599 c. — **D.** Διὰ τί τετίμηται; Πῶς περισταύρωνται αἱ οἰκίαι; Διὰ τί; Ποῖον ἔσται τὸ τέλος;

12. L. 3. δι-έπλευσαν, § 50 πλέω. — 5. τοῦ . . γεγραφότος, *who painted [or wrote] the Dreams in the Lycæum.* — 6. ἐ-σέ-σω-σ-το, §§ 50 σώζω, 307 e. — **D.** Ποῖ διέπλευσαν; Τίς Ξενοφῶντι ἀπαντᾷ; Τίνος υἱός; Τί αὐτῷ συνήδεται; Τί ἐρωτᾷ;

13. L. 8. ἅμα ταῦτα ποιοῦντων ἡμῶν, [at the same time, we doing these things, § 675] *as soon as we do this,* § 662 a. — 9. ἀφεστήξα, *will stand aloof,* future perfect. Learn the Fut. Perf. of λύω, with the translation (§§ 37 n, 34), distinguishing the stem from the prefixes and affixes (§ 36 c), and observing § 319 c. Write the corresponding forms from the stems παν- and δηλο- (§§ 34, 42 f). See § 319 b. — λελείπεται (λε-λειπ-σ-εται), *will [have been left] remain,* § 601 c. — Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, *for if you [shall join any battle] engage in any combat with each other.* — 11. νομίζετε . . κατακεκόψεσθαι, § 601 b. — **D.** Τίς ἀφαστήξει; Τί ἡμᾶς δεῖ (must we) νομίζεω;

XIX.

Verbs in -μι.

Learn carefully the general distinction of TENSE-SIGNS, CONNECTING VOWELS, and FLEXIBLE ENDINGS, and also of *euphonic* and *nude affixes* (§§ 183, 287 a, 290, 295, 303). In the -μι form (§ 313 a), the affixes for the most part consist of flexible endings only. Learn the paradigms of this form, in the several tenses and modes, as the occasion may arise; and in learning them, account for all the affixes according to §§ 32, 35 a, 36 a, and the special rules in §§ 295 a, 292 a, which should be carefully applied to each person, number, &c. Explain euphonic changes, changes of accent, and substitution of forms, specially observing § 313 a. Supply the Dual from the 2 Plur., according to § 299 c.

1. PRESENT IND. L. 12. ἵστα-νται, *stand*, § 45 c. — 13. ἐπ-ἵστα-σθε, from ἐπ-ἵστα-μαι, compounded of ἐπὶ and ἵσταμαι, § 167 a. — 14. φέρεῖ, *carries* us. *Anal.* — 16. εἰσι-ν (έσ-ντ, έσ-νσι, έσ-ασι, έ-άσι), §§ 50 εἰμί b, d, 300, 156, 122. — φημί (φα-μ), §§ 45 u, r, t, 296, 314 a, 787 c, 50. — 17. εἶ-ναι, §§ 301, 50 εἰμί f. — αὐτός, §§ 660 c, 667 b. — φησι-ν (φα-τ), §§ 298, 314 a. — Ἀμα δὲ τῇ ἡμέρᾳ, *and* [at the same time with the day] *at day-break*, § 450. — 18. συν-ελθ-όντ-ες, § 50 ἐρχομαι. — 19. σημανόντα (§ 598 b), ὃ τι χρὴ (§ 50 χράω d) ποιεῖν, *to signify what they must do*. — **D.** Πότερον ἵστανται ἢ φεύγουσιν; Ἐξω ἡ εἰσω βορρᾶς φέρεῖ; Ποῖ φέρεῖ νότος; Ποῖα ταῦτ' ἐστίν; Πότε συνήλθον οἱ στρατηγοί; Τί ἐθαύμαζον; Τί χρὴ ποιεῖν;

2. L. 21. στρατιωτῶν . . τις, § 419 a. — 22. Ἱησι (ἱ-ε-σι, §§ 45 k, r, 50) τῇ ἀξίνῃ (§ 466. 1), *lets fly with his axe*, throws his axe at C. — 23. σωφρονήτε, § 631 c. — τοῦτον (§ 480 c) τάναντία (τὰ ἐναντία, § 125 a) . . ποιούσι (§ 571 c), [you will do to him the things contrary than they do to dogs] *you will treat him in a manner the reverse of that in which they treat dogs*. — 24. τὰς μὲν ἡμέρας (§ 482) δι-δέ-ασι (δι-δε-ντ, δι-δε-νσι, §§ 50 δέω bind, 300 a, 156; cf. τιθέασι, § 45 a), *they tie up* [through the days] *by day*. — 25. ἀφιάσι (ἀπό, ἱ-ε-ασι), §§ 45 k, r, 120 f. *Anal.* — **D.** Τίς ἐσχίζε ῥύλα; Ὡς εἶδε Κλέαρχον, τί ποιεῖ; Τί τοῦτον ποιήσομεν; Τί τοὺς κύνας τοὺς χαλεποὺς ποιούσιν;

3. L. 27, 28. Δίδωσι (δι-δο-τ, δι-δο-σι), παρα-δι-δό-ασι-ν, § 45 a. — **D.** Τίς δίδωσιν αὐτῷ; Πόσους δαρεικούς; Τί τὸν ἡγεμόνα ποιούσιν;

4. L. 29. συμ-μηνύ-ασι-ν, §§ 50 μνῆμι, 156; cf. δεικνύ-ασι, § 45 a. — αὐτόν, § 540 c. — 30. ἀπο-κτινύ-ασι, § 50 κτενω. — 31. δεικνύουσι, § 315 a. — τῆς καταβάσεως, *the descent* of Hercules to bring up Cerberus from Hades. — Τοῦτο . . αὐτοῦ, *and* [he saying] *as he is saying this*, § 675. — [P. 36.] L. 1. πτάρνυ-ται, cf. δεικνυ-ται, § 45 c. — 2. τὸν θεόν, *the god* who was supposed to have caused the sneezing as an omen of good. — **D.** Τίνας ἀποκτείνουσιν; Τί δεικνύασι; Πότε πτάρνυται τις; Τί ἐποίησαν οἱ στρατιῶται;

5. L. 3. ἐπ-ἵ-ασι-ν, *they will advance*, §§ 45 m, 50 εἰμι, 314. — 4. ἀπ-ι-μεν (§ 299) . . ἐπικρατέας, *we shall depart hence out of the power of these men*. — 5. εἰς-ασι, § 45 m. — **D.** Πῶς ἐπιάσω; Πόθεν ἀπιμεν; Τί ἐξαγγέλλει τις; Τίτι;

6. IMPERFECT. L. 6. ψιλὴν . . κεφαλὴν, § 523 b. — εἰς τὴν μάχην καθίστατο (κατά, ἵστα-το, § 45 c), *stationed himself for the battle*. — 8. ὡς ἐ-δύνα-ντο τάχιστα, *as fast as they could*, § 553 c. — Ἐκ τοῦτου, [from] *upon this*. — ἐσταλμένος (§ 50 στέλλω) . . κάλλιστα, *equipped for*

was as handsomely as [he could equip himself] was in his power. — 10. *ἔφη* (ἐ-φα-τ, §§ 45 u, 298); said he. — τί (§ 463 b) ἀντιτετάχεται (ἀντι-τε-ταγ-νται, §§ 39 b, e, 300 b, c), why they are drawn up against us. — 11. *ἐήσθη*, § 297 b. — 12. *ἐπήρητο*, (ἐπι-ε-ερ-ε-το), § 50 ἐρωτάω. — 13. ὁ δ' *ἔφη* [sc. ἀληθῆ ταύτ' εἶναι], and he said [that they were true] YES, § 668 b. — οὐκ *ἔφη* [sc. ὁπλιτεύειν], he said NO, § 662 b. — **D.** A question is sometimes answered affirmatively by *φημί*, I say it, = YES; or negatively by οὐ *φημί*, I deny it (§ 686 i), = NO. — Ἄρ' ἀληθῆ ταύτ' ἐστίν; [Φημί.] Ὀπλιτεύεις; Τίς ἀνίσταται; Πῶς ἐσταλμένος; Τί αὐτοὺς ἐρωτήσω; Πῶς ἐπορεύοντο; Τί ἐπήρητο Μηδοσάδην;

7. L. 14. *ἐπιτίθεντο* (ἐπι-ε-θι-θε-ντο), §§ 45 d, 357. 1. — τοῖς καταβαίνουσι (βα-ιν-οντ-σι, §§ 351 n², 50 βαίνω), those who were descending, § 678. — 15. *δεδοικ-ότ-ες*, §§ 46 b, 50 δειδω, 312 b. — ἀπο-τμηθείσαν, §§ 50 τέμνω, 624 s. — 16. *ἔ-ε-ντο*, (§ 45 n), they [threw themselves] rushed forward. — ὥσπερ ἂν δράμοι (§ 50 τρέχω), § 635. — 17. *ἐ-διδ-ο-σαν*, (§§ 45 b, 300 a) λαμβάναν, they gave [to take] permission to take. — 18. *ἐδίδου* (ἐ-διδ-ο-ε), § 315 b. — 19. *ἐ-διδ-ο-το* (§ 45 d) λέγαν, [it was given to speak] permission to speak was given, §§ 571 f, 663 a. — τῷ βουλομένῳ, § 678 a. — **D.** Τί ἐδεδόκεσαν οἱ πολέμοι; Τί ἔρριψαν; Ποῦ; Πῶς ἔντο; Τί ἐδίδουσαν; Τί; Μετὰ ταῦτα, τί ἐδίδουτο; Τί;

8. L. 20. *ἐπεδείκνυσαν* (ἐπι-ε-δείκ-νυ-σαν), § 45 b. — 22. νόμῳ τινὶ ᾄδοντες, singing [with] a certain tune, § 467 a. — 23. *ἐπήγγυτο*, § 50 πῆγγυμι. — 24. ἀπ-ῆε, ἦτε, §§ 45 m, 50 εἰμι m. — **D.** Τί ἀπέτεμον; Τίς ἐπεδείκνυσαν; Τί ἄμα ἐποιοῦν; Ποῖον ἦν τὸ ψῆχος; Τί ἐπήγγυτο;

9. 2 AOR. IND. ACT. L. 26. Οἱ δὲ πολέμοι, ὡς ἤρξαντο (ἐ-αρχ-σ-α-ντο) θεῖν, οὐκέτι ἔστησαν (ἐ-στα-σαν, §§ 45 h, 314 c, 338 b), and the enemy, when they (the Grecian targeteers) began to run to the assault, no longer stood their ground. — 27. ἄλλος ἄλλη ἐπράπετο, turned one this way, and another that, §§ 501 a, 567 d. — 27. ἄμα . . ἀν-έ-στη, § 662 a. — 28. ἀν-έ-βη, §§ 45 h, e, 50 βαίνω. Why has this 2 aor. the nude form (§ 313 b)? — 30. πολλῶν καὶ (§ 702 c) ἀγαθῶν γεμοῦσας, [full of many and good things] abundantly supplied with excellent provisions. — 31. κατέστησαν (1 aor., § 338 b), they appointed. — 32. τετρωμένοι, § 50 τιτρώσκω. — **D.** Πῇ ἐπράποντο οἱ πολέμοι; Ποῖ Κῦρος ἀνέβη; Ὡς ἀνέβησαν, τί ἐποιοῦν; Πόσους κατέστησαν ἰατροὺς; Διὰ τί;

10. 2 AOR. IND. MID. [P. 37.] L. 1. *ἔ-θε-ντο* (§ 45 i) τὰ ὅπλα, [put their arms] stood in arms (a military phrase). — 3. παρ-έ-δο-σαν, §§ 45 h, 314 d. — 4. ἔγνωσαν, §§ 45 h, e, 50 γινώσκω, 313 b. — ὅτι . . σώοι, § 523 b. — 5, 6. ἤλωσαν, ἔαλω, §§ 50 αἰρέω, 279 b, 575 a. — εἰς εἵκοσι, § 706. — 7. ἐν-έ-δυ, §§ 45 h, e, 50 δύνω. — **D.** Τί ἐποιοῦν οἱ ὁπλίται; Τίς ἐπέθεντο; Τί ἔγνωσαν οἱ στρατιῶται; Πότε;

11. IMPERATIVE. L. 10. ἐπι-στά-σθωσαν (§§ 45 c, 300 d, e), ὅτι οὔτε ἀπο-δε-δρά-κ-αῖσιν (§ 50 διδράσκω), οἶδα (§§ 46 a, 50 ὁράω) γὰρ ὅπη οἰχονται (§ 612) · οὔτε ἀπο-πε-φεύ-α-σιν, let them know that they have neither escaped by concealment, for I know whether they have gone; nor have they fled beyond my reach. — 12. ὥστε εἰεῖν (§ 50 αἰρέω), so [as to take] that I can take, § 671 a. Anal. — **D.** Various adverbs are used for affirmative or negative reply, more frequently joined with strengthening particles, which are also greatly used in question. Thus, common forms of assent are ναί yes, μάλα γε or σφόδρα γε [very much so indeed] certainly, μάλιστα γε most certainly, πάνυ γε, πάνυ μὲν οὖν, πάντως δὲ, or παντάπασιν μὲν οὖν, by all means, καὶ μάλα, &c.; and of dissent, οὐ (or μή, § 686) no, οὐ δῆτα no indeed, οὐδαμῶς by no means, ἥκιστα γε least of all, &c. — Ἀποκλεισάσιν ἡμᾶς Ξέρξης καὶ Παισίων; Τί δὲ; ἀποδε-δράκωσιν; (What now? have they, &c.) Ἀλλ' ἀποπεφεύγασιν;

12. L. 14. *σέσωσται*, §§ 50 σώζω, 569. — **15.** *δια-θέ-μεν-οι* (§ 45 i) *διά-δο-τε* (§ 45 h), *having disposed of them by sale, make distribution of the proceeds.* — **16.** *Ἰ-θι* (§§ 45 m, 297 d) *δῆ, ἀναμνήσθητι* (*ἀνα-μνα-σ-θε-θι*, §§ 50 μνησθῶ, 307, 159 c), . . *καταστρεφόμενος ἔχεις* (§ 679 b), . . . *come now (or well then), call to mind, how great an object you then deemed it to obtain what [now having subdued you hold] you have now conquered and possess.* — **18.** *ἀπ-ι-τε*, *imv.*, § 45 m. — **19.** *κελεύσω*. In what mode and tense is this (§§ 641 a, 617 d)? — *πάρεστε* (*παρά-εσ-τε*, §§ 45 l, 50 εἰμι c), *imv.* — *ἰ-ό-ντων*, *imv.*, § 313 c. — **D.** *Τίνας Ξενοφῶν εἶδεν;*

13. INFINITIVE. L. 22. *ἔρα*, § 572. — *καθιστόναι* (*κατά, ἰ-στά-ναι*), *παρά-δι-δό-ναι*, §§ 45 a, 301. — **23.** *τελευτῶν ἐχάλεπαινεν*, [*closing*] *at last he became angry*, § 674 d, b. — *οἱ . . οὐ γὰρ* [*sc. ἐφασαν*, § 708] *ἀν δύναι-σθαι* (§§ 45 c, 658 a, 636 a) *πορευθῆναι*, *and they bade him slay them; for [they said that] they could not proceed.* — **25.** *πρία-σθαι*, §§ 45 i, 50 ὤρομαι. — *εἰ μή*, 701 m. — **26.** *βαρβαρικῇ* [*sc. στρατεϊματι*], § 506 c. — **27.** *ἔμεις χρῆναι* (§ 50 χρᾶω d) *δια-βῆναι* (*βα-ναι*, § 45 h), *that [it ought to be that you should cross] you ought to cross.* — **D.** *Τίνας ἀνέστησαν; Πηρίκα (when? more definite than τότε); Τί εἶπον; Οὐχ ὅρα ἐστὶν σύνθημα παραδιδόναι; Τί ἐκέλευεν; Διὰ τί; Ἄρ' ἦν πρίασθαι τὸν σῖτον; Τί φῆς;*

14. L. 29. *ἀγ-αγ-εῖν*, §§ 50 ἀγω, 284 g. — **30.** *Τὴν . . ἐπι-θεῖναι* (§ 314 d) *αὐτῷ*, *he said that he wished to inflict upon him the punishment due.* — **31.** *τοὺς φεύγοντας προ-έ-σθαι* (§ 45 n), *to betray [those fleeing] the exiles*, § 678. — **D.** *Τί ἐκέλευεν τοὺς στρατηγούς; Τί ἐφη;*

15. [P. 38.] L. 1. *δοῦναι*, § 314 d. — *Ὥστε . . παιδεῖν*, *so that it is time for you also to exhibit your training.* — **2.** *κήρυξ ἰ-έ-ναι* (§ 45 m, 313 c), *to go as a herald.* — **3.** *ἀπ-εκτονῶς*, §§ 50 κτείνω, 312 b. — *Αὐτὸς . . ἰέναι*, *but he said that he should not himself go*, §§ 667 b, 662. — **D.** *Τίς ἀφικνεῖται; Τί δὲ Κύρῳ ἐδίδου;*

16. PARTICIPLE. L. 4. *Διελέγοντο . . ἐφ' ἑαυτοῖς*, *they both talked to themselves, and laughed at themselves.* — **5.** *ἐφιστάμενοι* (*ἐπί, ἰ-στά-μεν-οι*, § 45 c) *ἔπου τύχοιεν*, *stopping wherever they happened to be*, § 641 b. — **6.** *ἀνα-βά-ν-τες*, §§ 45 h, 302. — *ῥχοντο ἀπelaύνοντες*, *rode off*, § 679 d. — **8.** *συστάντες ἄλλοι ποῦ*, *collecting somewhere in a body.* — **9.** *ἀπο-δράς*, §§ 45 h, e, 50 διδράσκω. — **D.** To the forms of expressing assent or dissent which have been noticed, various others might be added: *as, ἔγωγε* (§ 389 c), *οὐκ ἔγωγε, τοῦτ' ἐστίν* or *ἐστί ταῦτα*, *it is so, πῶς γάρ;* [for how can it be] *by no means, πῶς γάρ οὐ;* *νῆ τὸν Δία, οὐ μὰ Δία* (§ 476 d), &c. — *Ἡ δέδοικας;* [*Ἐγωγε.*] *Τί μήν;* *Πῶς οὖν ὤρχοιόντο;* *Ποῖ ἀπήλαινον;*

17. L. 10. *Ἐμελέτων . . ἰ-έ-ν-τες* (§ 45 k) *μακράν*, *they practised [to shoot] shooting, sending [up far] high into the air.* — **12.** *τὰ πλείστον* (§ 431 b) *ἔβια ἐν-θέ-μεν-οι* (§ 45 i), *putting on board [the things worth most] their most valuable effects.* — **14.** *αὐτοῦ*, § 433 b. — *τὰς . . θέ-ν-τες* (§§ 45 h, 26 b), *placing their shields against their knees, ready for action.* — **15.** *δύ-ν-τες*, §§ 45 h, 26 g. — **17.** *ἀνα-γνούς* (*γνο-ν-τες*), § 45 h. — **19.** *ἀλό-ν-τες*, § 50 αἰρέω. — **D.** *Τί ἐποίησε Ξένιας; Τί Ξενοφῶν ποιεῖ; Τίνα ἔχουσιν ἡγεμόνα;*

18. L. 20. *ἐναντίος ἔπνεα*, *blew full in their faces*, § 509 b. — **21.** *πηγνύς* (*πηγ-νυ-ν-τες*), *as δεικνύς*, §§ 452, 26 g. — **22.** *θορύβου*, § 432 a. — *ἰ-ό-ν-τος*, §§ 45 m, 313 c, 781 c. — **23.** *Ἦλθετο*, § 109 s. — **24.** *εἰς τὴν ἐπ-ι-οὐς-αν ἔω* (§ 199. 3), *upon the following morning.* — **D.** *Ποῖος ἀνεμος ἐπνεῖ; Τί ἤρετο; Πότε ἤξει βασιλεύς;*

19. SUBJUNCTIVE, §§ 316 a, 292. ~~as~~ The Subjunctive and Optative of Verbs in -μι, as of other verbs, have *connecting vowels* as well as *flexible endings*. Hereafter, distinguish carefully these elements, and also *tense-signs*, in whatever classes of verbs they may occur, observing §§ 32, 35, 36, and applying the rules in § 285 a. — L. 26. **ἀν** (§ 619 a) **τις ταχὺ ἀνίστη** (ἀνά, ἰ-στα-η-τ), *if one rouses them suddenly*. — **ἔστι**, §§ 298 a, 571 f, 788 f. — **λαμβάνειν** (λαμβάν-ε-ν), §§ 290 a, 294 b. — 27. 28. **πέτ-ο-ν-τι**, **ἀπ-αγορεύουσι** (ἀγορευ-ο-ν-τι, § 156), **πειρά-σ-ο-μαι**, § 291. — **κρίει**, § 219. — 29. **ὅ τι ἂν δύνωμαι** (δυνα-ω-μαι, § 772 h), **ὅμᾶς ἀγαθὸν** (§ 430 b) **ποιεῖν**, [whatever I may be able, to do you good] *to do you whatever good I may be able*. — **Ἐπεμψε** (ἐ-πεμπ-σ-ε, or, according to the general analogy of the tenses, ἐ-πεμπ-σ-α-τ, §§ 291 b, 296 a) . . **καὶ κελεύουσι**, § 495. — 31. **εὖνοι**, § 772 a. — **κελεύουσι φυλάττ-ε-σθαι**, *they bid you be upon your guard*, § 579. — **ἐπι-θῶνται** (θέ-ω-νται), §§ 624 a, 782 d. — 32. **τῷ πλησίον**, *the neighboring*, § 526. — **D.** **Ἔστι λαμβάνειν τὰς ὁρίδας; Πῶς οὖν; Τίνας ἐπεμψάν σε; Τί κελεύοντες;**

20. [P. 39.] L. 1. **ἐὰν μὴ**, § 701 f. — 2. **δίδω** (δι-δο-η-τ), § 45 a. — **δέδοικα** (δε-δοιδ-κ-α, or, according to the general analogy of the tenses, δεδοιδ-κ-α-μ) §§ 291, 296 a. — **μὴ οὐκ ἔχω** (ἐχ-ω-μ, §§ 292, 296, 624 a, 625, 713 k) **ὅ τι δῶ** (δο-ω-μ, §§ 45 h, 642 a), [lest] *that I may not have [what I may give] enough to bestow*. — 3. **ἂν εὖ γέν-η-ται**, *if [it should be well] I succeed*. *Anal.* — 4. **ἔξ-ῆλθον** (ἐ-ελθ-ο-μ), §§ 291, 296. — 6. **ὅτι** (§ 719 η) **πε-πρά-σ-εται**, § 601 c. — **μὴ ἐκ-δώτε** (δδ-η-τε, § 45 h), § 628 c. — 7, 8. **κρίναντι** (κριν-σ-α-ν-τ-ι), **ποιήσαι** (ποιε-σ-α-ι), §§ 294, 301 s. — **ἰ-ω-μεν**, § 45 m. — **D.** **Τί ποιεῖ Ἀναξίβιος; Τί Σεύθης φησὶν;**

21. OPTATIVE, § 293. L. 11. **Ταῦτ' ἐγὼ ἔσπευδον**, § 483 b. — 12. **δυνα-ί-μην**, §§ 45 c, 772 h. — **φθάσαι** (§ 50 φθάνω), **πρὶν κατ-αλῆφθαι** (εἰ-ληβ-σθαι, §§ 290 a, 301, 158) **τὴν ὑπερβολήν**, *to [anticipate] arrive before the pass had been occupied by the enemy, or to anticipate the seizure of the pass*. — 15. **ὅπως ἂν κάλλιστα δια-βαίεν** (βα-ι-εν, §§ 45 h, 293 a, 300 a), *in what way they could best cross the river*, § 636 a. — **νικῶν** (νικά-οι-εν), **πάσχει-εν**, §§ 293, 300. — **D.** **Τί ἐσπευδες; Τί λέγουσιν οἱ ἡγεμόνες; Περὶ τίνος ἐβουλεύοντο;**

22. L. 17. **Ὅπως φόβον ἐν-θείη** (θε-ι-η, § 45 h) **καὶ ἄλλοις**, *in order that he might [put] produce fear in others also*. — **Τέλος ἀπ-εδείξαντο** (ἐ-δεικ-σ-α-ντο), § 483. — 18. **προσ-ίοντο** (ι-ε-οι-ντο), §§ 45 n, 315 c, 772 g. — 19. **Ἐπέδειξεν αὐτὸν** (§ 244 a) . . **εἰ τῷ** [= τῷ, §§ 28 f, 253, 787 b] **σπεῖσται**, *he [exhibited himself, § 474 b] showed that he esteemed it of the utmost consequence (§ 579), if he had made a treaty with any one*. How is the simple indefinite pronoun distinguished from the interrogative, and from like forms of the article? — 20. **σπεῖσται** (σπενδ-σ-αι-το), §§ 293, 156. — **συν-θοίτο** (θε-οι-το), § 315 c. — 21. **ὕπό-σχει-το**, § 50 ὑπισχνέομαι. — **μηδὲν ψεύδεσθαι**, [to falsify nothing] *in nothing to prove false*. — **D.** **Τίνα γνώμην ἀπέδειξαντο οἱ μάντεις; Ποῖον ἐπέδειξεν αὐτὸν;**

23. L. 22. **δοῖεν** (δο-ι-εν), §§ 45 h, 636 a. — **D.** **Τί διδάσκω οἱ Μάκρωνες; Τίσιν; Τί λαμβάνουσιν; Παρὰ τίνων;**

24. L. 28. **παρα-δο-ίη-σαν**, §§ 45 h, 293 a. — **εἰ ἔδιδου** (ἐ-δι-δο-ε, § 315 b), **ἐπεὶ τοῦτ' ἂν ἔδιδου**, *if he gave, he would give for this end*, § 631 b. — 31. **πέμπ-οι-εν**, § 648 a. — **ι-οι-εν**, §§ 45 m, 293. — **D.** **Τί ὁ Ἄρκας ἀπεκρίνατο; Περὶ τίνος ἐβουλεύετο Κλέαρχος; Τίνα ἐκάλεσεν;**

XX.

Preteritives, &c.

Hereafter, in the analysis of words of the First and Second Declensions, distinguish the *connecting vowels* from the *flexible endings* (§§ 12 s, 183 s, 187 s). In parsing verbs, the general rules for the *formation of the tenses* (§§ 31, 9. 3), and for the *use of the voices, tenses, and modes* (§§ 30, 76, 265 s, 575 s), should be often cited. It is also recommended that increased attention should now be given to changes in the stems of verbs (§§ 49, 336 s), and to the roots, forms, rules, and significance of derivation and composition (§§ 54, 359 s, 722 s). As the elements are so few in comparison with their combinations, the labor of learning the language will thus be greatly diminished. It is of like importance, that the constructions of the language should be referred, as fully and as early as possible, to their few great principles.

1. ἄλλοι (ἀλλ-ο-ε), δένδρων (δενδρ-ο-ων), δένδρ-ο-ις, τ-ό-ν, καλῶ (καλ-ο-ε), στρατιῶται (στρατιωτ-α-ε), οἱ (ο-ε), λόφου (λοφ-ο-ο), §§ 12 s, 184. — [P. 40.] L. 1, 2. ἐφέστασαν (ἐπί, ἐ-στα-σαν), ἐ-στα-ναι, §§ 46 d, c, 320 a. — ἔξω, § 382 c. — ἀ-σφαλ-ές, §§ 385 a, 386. 2. — πλείον . . λόχ-ο-ν, more than the one company, § 507 e. — 3. κάγαθῶ, for καὶ ἀγαθῶ, §§ 126, 124. 1. — τέ-θνα-τον, §§ 50 θνήσκω, 350, 320 e. — 4. ἀν-ελ-έ-σθαι, §§ 50 αἰρῶ, 358. — θάψαι, §§ 50, 352. — 5. στρατ-ι-ῶτ-αι, §§ 368 a, 484 g. — λοιποῖ, §§ 374 h, 366 d. — 6. πολιορκοῦνται, § 387. — **D.** Ποῦ ἐφέστασαν ἄλλοι; Διὰ τί; Ποῦ δ' εἰσὶν οἱ λοιποὶ;

2. L. 7. ἐ-δάκρυ-ε, § 373 f. — ἐστῶς, standing, §§ 320 d, 233 a, 26 i. — ἐκεί-ν-ο-ς, § 252. — 8. ἀπ-ελαύν-αι, § 351 n². — στρατιωτῶν (στρατιωτ-ά-ων) §§ 197 c, 777. — 9. ὅτι δημόσια (§ 375 a) ταῦτ' εἴη (§ 50 εἰμί d), that these were public property. — τεθνεώτας, § 50. θνήσκω. — εὐρ-ή-σ-ειν, § 350 k². — **D.** Τίνας ἀπελαύνει; Τί οὗτοι λέγουσιν;

3. L. 11. προ-φά-σας, §§ 363 a, 366 d. — 12-14. οἶσθα, ἴσθι, ἴσῃσι, §§ 46 a, e, 297 b, 320 a. — Κλέαρχ-ε, § 114 c. — πολέμ-ι-οι, § 375 a. — ἡμ-ε-τέρ-α-ν, §§ 376 c, 27 e. — συμ-μαχ-ί-α-ν, § 367 a. — Σύνοιδα ἑμαυτῷ (§ 699 a) πάντα (§ 481 or 478) ἐψευσμένος (§ 677) αὐτόν, [I know with myself having deceived him as to all things] I am conscious to myself of having deceived him in everything. — **D.** Ἄρ' οὐκ ἴσμεν, ὅ τι ποιοῦμεν; Τί σὺ νοῖσθα σαυτῷ; (§ 27 b);

4. L. 16. ἴσθι (§§ 46 a, e, 297 c, 320 c) . . ἀ-νό-η-τ-ο-ς (§§ 374 e, 385, 795) ὢν (§ 50 εἰμί e), § 677. — οἷ-ει (οἷ-ε-σαι), §§ 291, 297 e, f. — 17. περι-γεν-έ-σθαι (§ 342. 2) ἄν, could prevail over, §§ 658 a, 636 a. — ἴσθι, inv. — 18. ἐλευθερ-ί-α-ν, § 367 a. — ἀντὶ . . πάντων, instead of all things which I have, §§ 553, 554 a. — 19. εἰδῆτε, §§ 50 ὁράω 4, 624 a. — 20. εἰδώς (εἰδ-ο-τ-ς) §§ 294, 302, 214 a, 26 h, 50 ὁράω 2. — διδάξω, § 50 δι-δά-σκω. Anal. — **D.** Τί ἂν ἔλοιο; Ἀντὶ τίνων;

5. L. 21. εἰδ-έ-ναι, § 50 ὁράω 2. — πραχθήσεται (πραγ-θησ-ε-ται), §§ 50 πράσσω, 349 i. — 22. καὶ γὰρ (§ 709) ἦδε (ἐ-ειδ-ει-τ, §§ 46 a, e, 50 ὁράω 2, 278 d, 291) . . ἔχοι, § 474 b. — 23. Περσ-ικ-οῦ, § 375 b. — στρατ-ευ-μα, campaign, then force used in the campaign, §§ 364, 366 d. — 24. ἦδ-ε-σαν (§ 291 b, c) αὐτὸν τεθνηκότα, § 677. — Δεδιώς (§§ 46 b, 50 δεῖδω, 320) . . ταῦτα, fearing lest this should take place. — **D.** Τίς παρῆν; Τί βουλόμενος; Τί ἐπεμελεῖτο; Διὰ τί; Τί δέδοικεν;

6. L. 26. ποίησι, § 648 a. — 27. ἐτόνχανεν (ἐ-τυ-ν-χ-αν-ε-ν), § 351 n⁵. — πλησι-α-τάτ-φ, §§ 29, 257 d. — 28. καθήμενος, ἐκάθηντο,

§§ 46 c, e, 50 ζω, 282 b, 780 c. — **D.** *Τίς ἤπορεύτο; Περὶ τίνος; Διὰ τί; Ποῦ ἐκάθητο;*

7. L. 31. *ἔκαντο* (έ-kee-ντο), §§ 46 q, r, 50 κεῖμαι. — [P. 41]. L. 1. *ὥσπερ ἐξόν*, § 680 b. — *παρήγγελλεν ὑπεμένειν*, *passed the word* (along the line of march) *to halt*. — 2. *λοχυν-ρ-ως*, §§ 331 a, 375 f. — *ἐπι-κείνου-το*, §§ 45 g, 772 g. — **D.** *Τίνας ἀπέθανον; Τί παρήγγελλεν; Πότε;*

XXI.

Verbal in -τέος.

1. L. 3. *σκεπ-τέ-ο-ν . . εἶναι*, *it seems to me that* [it is to be considered] *we ought to consider*, §§ 269 d, 374 f, 571 f, 682. — 4. *ὅπως . . μένου-μεν*, *how we may remain most securely*, § 647 a. — 5. *ἔσπεραία*, § 240. 3. — 6. *ὅπη δύναι-ντο* (§ 772 h) *τάχιστα*, [in what way they could most rapidly] *as rapidly as possible*, § 553 c. — *πρὶν ἤ*, §§ 703 δ, 672. — *συλλε-γῆναι* (*συν-λεγ-ε-ναι*), §§ 288 a, 289, 290 a. — **D.** *Τί σκεπτέον ἐστίν; Τί Ξενοφῶντι ἐδόκει; Τί ἐποιοῦν;*

2. L. 8. *Ἡμῖν . . πάντα ποιητέα* [sc. *εἶναι*], §§ 458, 572. — *ἐπὶ τοῖς βαρβάροις*, [dependent upon] *in the power of the barbarians*, § 691. *Ἀντ.* — 10. *ὅπως . . γενησόμεθα*, *that surely we may not come into his power*, § 624 b. — 11. *πάντα ποιητέον* [sc. *ἐστίν*], § 682 a. Cf. *πάντα ποιητέα* above, and observe the freedom with which either the personal or the impersonal form of construction was used. — *λεκτέα*, sc. *ἐστί ταῦτα*. — *γινώσκω* (*γι-γνο-σκω*), §§ 350 k^o, 357. 1. — 12. *ἔμπαρ-ος*, § 723 c. — 13. *δυνά-μεως*, § 363 g. — **D.** *Τί ἡμῖν ποιητέον; Τί λεκ-τέον; Διὰ τί; Τίνος ἔμπειρος εἶ;*

XXII.

[Lessons XXII. - XXIV. consist each of a single extract.]

L. 14. *Ἐπει δὲ σπονδαί* (§§ 363 b, 366 d) *τ' ἐγένοντο*, *and when both the libations had been made*, at a feast given by the Greeks to the ambassadors of Coryllas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure. — *ἐ-παιών-ισαν*, § 378 c. — 15. *πρὸς αὐλόν*, *to the music of a flute*, § 695. — 16. *ἤλλοντο ὑψηλά*, *leaped high* [leaps], § 478. — 17. *ἐχρῶντο*, [used] *flourished*, § 466 b. — *ὁ . . παῖς*, § 567 c. — 18. *πεπληγέναι*, *to have wounded*, § 50 πλήσσω. — *ὁ . . πῶς*, *and he fell* [somehow] *quite artfully*, so as to imitate the fall of a wounded man. — 19. *ἀν-έκραγον*, § 50 κράζω. — 20. *σκυλ-εύ-σ-ας*, § 378 a. — 22. *ἦν δὲ οὐδὲν πεπονθὸς* (§ 50 πάσχω), *but he* [was having suffered nothing] *had received no harm*, § 679 β. — 23. *τὴν καρπαῖαν καλουμένην*, *the Carpaia so called*, or the dance called *Carpaian* (sc. *ὀρχησιν*). — 25. *σπείρα*, §§ 50, 341, 347 h. — 26. *ληστής*, §§ 365 a, 791 b. — 28. *ἐν . . αὐλόν*, [in regular time to the flute] *keeping time with the music of the flute*. — 30. *ἐνι-ο-τε*, §§ 381. 2, 559. — *ἑυ-ηλά-της*, §§ 386 c, 722 c. — 31. *ζεύξας* (*εὐγ-σ-α-ν-ς*), §§ 47, 50. — *τὼ χεῖρε*, §§ 481, 234 e. — **D.** *Τί ἐποιοῦν Θράκες; Πότε; Τίτι τρόπῳ ὠρχήσαντο; Τί Ἀλκιᾶνες ἐποιοῦν; Τίς ἦν ὁ τρόπος τῆς ὀρχήσεως;*

XXIII.

[P. 42.] L. 1. *τὸ δείπνον*, *the supper* given by Seuthes, a Thracian prince, to the Greek generals and captains. — 2. *στρατ-ηγ-οί, λοχ-αγ-οί*,

§§ 386 c, 722 c. — 3. καὶ εἰ τις πρεσβεία (§§ 367 a, 363 h) . . πόλει, and [if any embassy was present from a city] *whatever ambassadors from any city were present*, § 639. — 4. τὸ . . κύκλῳ, [the supper was to them seated in a ring, § 459] *they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. — 5. εἰσ-ἡνέχθησαν (§ 50 φέρω) πᾶσιν, *were brought in for the supply of all*. — 7. κατὰ τοὺς ξένους, *near the guests*. — 8. ἐτίθεντο. Why impf. ? — 10. κατὰ μικρόν, [by little] *into small pieces*. — 11. ὅσον . . καταλιπών, §§ 556 b, 671 a. — 12. κατὰ ταῦτά, [according to the same things] *in like manner*. — 13. φαγεῖν δαινός, *a terrible fellow to eat*, § 663 e. — 14. τὸ μὲν διαφρίπτειν (§ 663 b) εἰς (§§ 50 εἰς, 279 c) χαίρειν, [permitted] *bade [the distributing farewell] farewell to all distribution to others*. — 15. ὅσον τριχοῖνικον ἄρτον, [a loaf as large as a three-choenix loaf, § 556 a] *a full three-quart loaf* (a common allowance to a man for three days). — 16. ἐ-δείνω-α, § 378 a. — 17. παρ' αὐτόν, § 689 d. — 18. οἷν-α-χό-ος, §§ 383 a, 386. 1. — 19. ἔφη, § 574. *Anal.* — 19, 21. σχολ-εῖ-α, ἁλλην-ι-ε-ν, § 378 c. — 22. ἡπίστατο, § 282 b. — D. *Tives εἰσῆλθον; Τί εἰσπρέχθη; Τί ἐποίησεν ὁ Σεύθης; Τί οἱ ἄλλοι; Τί Ἀρβύτας; Ἐπειτα τί ἐγένετο;*

XXIV.

L. 23. μὲν, corresponding to a δέ not quoted. — 24. ὅστις δὲ τούτων (§ 432 d) . . , εὐδαιμονίσαιμι, § 641 c, e. — 26. Τὸν . . ἀποδραῖν, *for I neither know [from what kind of speed] through what speed any one [fleeing could escape] could escape by flight the [war] hostility of the gods, nor into what darkness he could run for concealment*. — 29. πάντων, § 407. Write the analysis of the paragraph. — With these noble words of Clearchus to Tissaphernes, we close our extracts.

GENERAL EXPLANATIONS.

1. Numbers preceded by the mark § refer to sections of the author's Revised and Compendious Grammars; while the letter s immediately attached signifies *and the following*. The numbers enclosed in parentheses below the Greek text denote the lines upon the page, and are followed by references to the parts of the Anabasis (book, chapter, and section) from which the selections commencing in each line have been taken. Of the abbreviations which occur, L. denotes Line; Less., Lesson; P., Page; prop., properly; R., Rule; s., stem; subst., substantively; Voc., Vocabulary. Most of the abbreviations, as also occurring in the Grammar, require no special notice.

2. In the Vocabulary, the words enclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 173 b, 174 s). — See, also, p. vi.

PRECEPTS OF EMINENT EUROPEAN SCHOLARS.

"If all the improvements in the mode of teaching languages which are already sanctioned by experience, were adopted in our classical schools, we should soon cease to hear of Latin and Greek as studies which must engross the school years, and render impossible any other acquisitions; there would then be no need whatever for ejecting them from the school course, in order to have sufficient time for everything else that need be included therein." — JOHN STUART MILL.

"To learn languages is not a difficult task in itself; it is made so, only by the method in which they are studied. Adults are unwilling to imitate children in their mode of learning them. The latter, whose minds are unembarrassed and free from any violence, by constantly hearing others speak, soon attempt to express their own ideas in a similar way. In like manner, adults who learn languages from books, with a similar freedom of mind, should daily *read, repeat again and again* the reading, *hear* others read, *write* out what they read, and *peruse and reperuse* it, and assiduously persevere in this exercise of repeating, until what is read be deeply engraven upon the memory." — JAHN.

"What I choose is this: that every *day* the task of the preceding *day* should be reviewed; at the end of every *week*, the task of the week; at the end of every *month*, the studies of the month; in addition to which, this *whole course* should be gone over again during the vacations. I can truly say, that, if I have made any progress myself in Greek learning, I owe it to this practice of reviewing." — WYTTENBACH.

"The precepts either of general or particular grammar should be taught *as opportunity occurs*. So also the *principles*, as well as the application of them, must be inculcated: and at the same time, in connection with this, grammatical analyses should be made. Lectures wholly devoted to general or particular grammar can be given with profit, only after the student has attained considerable skill and ability in translating." — MICHAELIS.

"Every reflecting teacher must know, from his own experience, how much familiarity with *one particular* elementary book, which unites fullness with precision, contributes to lead in the safest and shortest way to that established knowledge, which it is the object of all instruction to convey. On the other hand, he will easily see how much loss of time, and embarrassment to the student, are occasioned by a change of his elementary books of instruction. For this reason, I must protest against the teacher's directing his pupil to the use of a skeleton-grammar, before he takes up this." — GESENIUS: *Preface to a Hebrew Grammar*.

"The best method of acquiring a foreign language, whether dead or living, will of course be that in which the greatest amount of HEARING, SPEAKING, READING, and WRITING can be compressed, in well graduated lessons, into a given amount of time. Some minds will profit more by one of these exercises, and others by another; but the greatest progress will unquestionably be made by him who avails himself of the resources of *all the four*. Writing must be conducted by a well-calculated application of the materials presented by reading; so that whatever is read to-day will certainly be required to-morrow, or next day, for the performance of the written exercise." — PROF. BLACKIE.

GREEK DIALOGUE. — "There is nothing to hinder the teacher and his pupils from talking together every day on the matter and in the words read; and, by judiciously mingling repetitions of the old with the new lessons, a perfect command may thus be acquired over a whole book. The Greek language has been so taught for years in Dr. Hauschild's Gesamt-Gymnasium, Leipsic. The language must *live* for him who would appreciate its beauty: but it cannot live *for* him, unless it live *in* him, i. e. unless he use it for the expression of his own living thought. In this regard, SPEAKING is even a more important exercise than writing." — DR. CLYDE.

[These extracts have been taken with some abridgment, but with none changing the sense. Those from the distinguished philologists and teachers Gesenius, Jahn, Michaelis, and Wytenbach, were translated by Prof. Moses Stuart and Hon. John Pickering.]

VOCABULARY.

α-

αιξ

[ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called *ἀ-privative* (akin to *ἀνευ*, *without*). See § 385. a.]

*Αβροζέλμης, -ου, *Abrozelmēs*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good*; *good in war*, *brave*. For its comparison, see § 262 b. See *καλός*.

*Αγασίας, -ου, *Agasias*, a Stymphalian, one of the bravest of the Greek lochāgi.

ἄγγειον, -ου, *vessel* (for containing), *receptacle*.

[ἀγγέλλω, f. ἀγγελῶ, pf. ἤγγελκα (§§ 40, 349 l), *to announce*, *carry or bring tidings*.]

ἄγγελος, -ου, ὁ (ἀγγέλλω), *messenger*. Der. ANGEL.

*Αγίας, -ου, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -ās (ἀγείρω, *to assemble*), *place of assembly*, *market-place*, *market*.

ἄγριος, -α, -ον (ἀγρός, Lat. *ager*, *field*), *wild*.

ἄγω, f. ἄξω, pf. ἤξα (in composition), 2 a. ἤγαγον (§ 284 g), *to lead*, *conduct*, *bring* (by leading); *direct*; ἡσυχίαν ἄγειν, *to lead a life of quiet*.

ἀγών, -ῶνος, ὁ (ἄγω), *contest*. Der. AGONY.

ἀγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἡγωνίσμαι, *to contend*, *struggle*, *arrive*. Der. AGONIZE.

ἀγωνοθέτης, -ου (ἀγών, *τίθημι*), *a judge of a contest*.

ἄδειπνος, -ον (ἀ-, *δειπνον*), *supperless*.

ἀδελφός, -οῦ, *brother*.

ἀδικέω (ἄδικος), f. -ήσω, pf. ἡδίκηκα, *to injure*, *wrong*.

ἄδικος, -ον (ἀ-, *δίκη*), *unjust*, *unprincipled*.

ᾄδω, f. ᾄσομαι (§ 50), *to sing*.

ἀεί, *always*, *ever*.

ἄετός, -οῦ, ὁ, *eagle*.

*Αθηναῖος, -ου, ὁ (*Αθῆναι, *Athens*, chief city of Attica), *an Athenian*.

*Αθήνησι, *at Athens*, prop. old dat. pl. of *Αθῆναι (§ 380 c).

ἄθλον, -ου, *prize of a contest*. Der. ATHLETE, ATHLETIC.

ἀθροίζω (ἀθρόος), f. -οίσω, *to collect*, *assemble*, *trans*.

ἀθρόος, -α, -ον, *thick together*, *in a body*.

ἀθυμία, -ας (ἄθυμος), *dejection*, *despondency*.

ἄθυμος, -ον (ἀ-, *θυμός*, *spirit*, *courage*), *spiritless*, *disinclined*.

αἰγιαλός, -οῦ, ὁ, *beach*.

Αἰγύπτιος, -ου, ὁ (Αἴγυπτος, *Ægypt*), *an Egyptian*.

αἰδήμων, -ον, g. -ονος (αἰδώς, *shame*, *modesty*), *modest*.

Αἰνιάν, -άνος, ὁ, *an Ænianian*. The Ænianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αιξ, αἰγός, ὁ, ἡ, *goat*.

αἰρέω, f. ἤσω, pf. ἤρηκα, 2 a. εἶλον (§ 50), *to take, capture*; Mid., *to take for one's self, choose*. See ἀλίσκομαι.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ἤσθημαι, 2 a. ἤσθιμην (§ 50), *to perceive*. Der. *ÆSTHETIC*.

αἰσχύνω (αἰσχος, *shame, disgrace*), f. ἔνῶ, *to shame, disgrace*; Mid., *to be ashamed*; with acc., *to be ashamed before, to have respect for*.

αἰτέω, f. ἤσω, pf. ἤτηκα, *to ask for a thing, demand*.

αἰχμάλωτος, -ον (αἰχμή, *point of a spear*, ἀλίσκομαι), *taken in war*; οἱ αἰχμάλωτοι, *prisoners of war*; τὰ αἰχμάλωτα, *things taken in war, prizes of war, including both prisoners and booty*.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 347 b), *to hear*. Der. *ACOUSTICS*.

ἄκρος, -α, -ον, *at the end or top*; ἡ ἄκρα, subst., *citadel*; τὸ ἄκρον, subst., *height or summit*; τὰ ἄκρα, *heights*.

ἀκτή, -ῆς (ἄγνῦμι, *to break, from the breaking of the waves*), *strand, shore*.

ἀλήθεια, -as (ἀληθής), *truth*.

ἀληθεύω (ἀληθής), f. -εύσω, *to speak the truth*.

ἀληθής, -ές (ἀ-, λανθάνω, *to lie hid*), *true*.

ἀλίσκομαι, f. ἀλώσομαι, pf. ἐάλωκα and ἤλωκα, 2 a. ἐάλων and ἤλων (§ 279 b), *to be captured or taken*; used as the passive of αἰρέω.

ἀλκιμος, -ον (ἀλκή, *valor*), *warlike, brave*.

ἀλλά, *but*; originally the neut. pl. of ἄλλος, and denoting that *different things* follow from those which have preceded. It expresses *opposition* more strongly than δέ.

ἀλλήλων (ἄλλος), *of one another, of each other*. See §§ 27 c, 244. 3.

ἄλλομαι, f. ἀλοῦμαι (§ 50), *to leap*.

ἄλλος, -η, -ο (§ 28 l), *other, another, else*; ἄλλῃ, dat. fem. as adv., *another way, elsewhere*.

ἄλλοτε (ἄλλος), *at another time*.

ἄλλως (ἄλλος), *in another way, otherwise*.

ἀλόγιστος, -ον (ἀ-, λογίζομαι), *inconsiderate, thoughtless*.

ἄλσος, -εος, τό, *sacred grove*.

ἅμα, *at the same time*.

ἅμαξα, -ης, *carriage, wagon*; hence, *wagon-load*.

ἁμαξιτός, -όν (ἅμαξα), *for carriages*; ὁδὸς ἁμαξιτός, *a carriage-road*.

ἁμαρτάνω, f. ἁμαρτήσομαι, pf. ἤμαρτηκα, 2 a. ἤμαρτον (§ 50), *to err, miss*.

ἁμαχεί (ἀ-, μάχη), *without a battle*.

ἁμαχητί (ἀ-, μάχομαι), *without fighting or resistance*.

Ἀμβρακιά, -ας (Ἀμβρακία, *Ambracia*, a city in Epirus), *Ambraciot or Ambracian*.

ἀμελέω (ἀ-, μέλω), f. ἤσω, pf. ἤμεληκα, *to neglect, be careless of*.

ἄμπελος, -ον, ἡ, *vine*.

ἄμφι, *about*; akin to ἄμφω, and signifying originally *on both sides*.

ἄμφότερος, -α, -ον (ἄμφω), *both*; little used in the sing.

ἄμφω, -οῖν (§§ 25, 240 c), *both*.

ἀν, — 1. at the beginning of a clause, a shortened form of the conj. ἐάν, *if*; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 618 a, 616 b, 631 e, 658 a, 662 b.

ἀνά, prep., *up*; ἀνὰ κράτος, [*up to one's strength*] *with all speed, at full speed*.

ἀναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go up, ascend, mount, climb up*.

ἀνάβασις, -εως, ἡ (ἀναβαίνω), *ascent, expedition up from the seacoast into central Asia*.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, f.

γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνω), *to read*.
 ἀναγκάζω (ἀνάγκη), f. -άσω, *to compel, force*.
 ἀνάγκη, -ης, *necessity*.
 ἀνάγω (ἀνά, ἄγω, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), *to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail*.
 ἀναθαρρέω (ἀνά, θαρρέω, f. -ήσω, pf. τεθαρρήκα), *to regain courage*.
 ἀναίρω (ἀνά, αἶρω, f. -ήσω, pf. ἤρηκα, 2 a. εἶλον), *to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.*
 ἀνακοινώω (ἀνά, κοινώω, f. -ώσω, *to make common, from κοινός*), *to communicate*.
 ἀνακράζω (ἀνά, κράζω and 2 pf. κέκραγα, *to cry, f. pf. κέκραξομαι, 2 a. ἔκραγον, § 50*), *to raise a cry*.
 ἀναμένω (ἀνά, μένω, f. μενῶ, pf. μεμνήκα), *to wait for*.
 ἀναμνησκω, (ἀνά, μνησκω, f. μνήσω), *to remind; Mid. and Pass., to recollect, call to mind*.
 Ἀναξίβιος, *to-col, Anaxibius, a Spartan admiral*.
 ἀναπείθω (ἀνά, πείθω, f. πείσω, pf. πέπεικα), *to persuade, induce*.
 ἀνατείνω (ἀνά, τείνω, *to stretch, f. τενῶ, pf. τέτυκα, § 50*), *to stretch up, hold up*.
 ἀνατέλλω (ἀνά, τέλλω, *to raise, rise, f. τέλω, a. ἔτειλα*), *to rise, of the sun*.
 ἀνελόμενος, 2 aor. mid. part. of ἀναίρω.
 ἄνεμος, -ου, ὁ, *wind*.
 ἄνευ, *without; opposed to σύν, with*.
 ἀνὴρ, g. ἀνδρός (§ 210 a), ὁ, *man, in distinction from woman; husband. See ἄνθρωπος*.
 ἄνθρωπος, -ου, ὁ, ἡ, *man, in distinction from beast. Ἀνὴρ and ἄνθρωπος are distinguished from each other as vir and homo in*

Latin; the former signifying a MAN, in a more special or emphatic sense; and the latter, simply one of the human race. Hence the former usually implies honor, and the latter often contempt.

ἀνίστημι (ἀνά, ἵστημι, f. στήσω, pf. ἕστηκα), *to raise up, rouse; in the intrans. forms, to stand up, rise. See ἵστημι*.
 ἀνίσχω (ἀνά, ἴσχω, prolonged form of ἔχω), *to rise, of the sun*.
 ἀνόητος, -ον (ἀ-, νοέω, *to think*), *senseless*.
 ἀνοίγω and ἀνοίγνυμι (ἀνά, οἶγω, poet., *to open*), f. ἀνοίξω, pf. ἀνέφχα, impf. ἀνέφγων and later ἡνοιγον (§ 50), *to open*.
 ἀντί, *over against, instead of*.
 ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), *to arrange or draw up against*.
 ἄνω (ἀνά), adv., *up, upwards. Comp. ἄνωτέρω, sup. ἄνωτάτω*.
 ἀξίνη, -ης, *axe*.
 ἄξιος, -α, -ον, *worthy of, worth: ἄξιος εἶναι, with inf., to be worthy, deserve*.
 ἀξιώω (ἄξιος), f. -ώσω, pf. ἤξιωκα, *to think worthy, think fit, claim*.
 ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελῶ, pf. ἤγγελκα), *to carry or bring back word or tidings, report*.
 ἀπαγορεύω (ἀπό, ἀγορεύω, *to speak in public, f. -εύσω*), *to [speak off from a thing] give up, become exhausted*.
 ἀπάγω (ἀπό, ἄγω, f. ἄξω, pf. ἤχα 2 a. ἤγαγον), *to lead away*.
 ἀπαντάω (ἀπό, ἀντάω, *to come opposite to*), f. -ήσω, commonly -ήσομαι, pf. ἀπήντηκα, *to meet*.
 ἅπας, ἅπασα, ἅπαν, g. ἅπαντος, ἀπάσης (ἅμα, πᾶς), *all together, the whole*.
 ἀπείμι (ἀπό, εἶμι), *to go away, depart*.
 ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to drive away, to ride off or away*.
 ἀπέρχομαι (ἀπό, ἔρχομαι, f. εἰλεί-

- σομαι, pf. ἐλήλυθα, 2 a. ἦλθον),
to go away, depart.
- ἀπλόος, -όν, -όν, contr. ἀπλοῦς, -ῆ,
-οῦν (ἄμα, πλόος, § 240. 4), *simple, sincere*.
- ἀπό, Lat. ab, from. In compos.,
off, away, back. See ἐξ.
- ἀποβαίνω (ἀπό, βαίνω, f. βήσομαι,
pf. βέβηκα, 2 a. ἔβην), to step off,
disembark.
- ἀποδεικνῦμι (ἀπό, δείκνυμι, f. δεί-
ξω, pf. δέδειχα), to show forth,
appoint, express; Mid., to express
one's opinion.
- ἀποδιδράσκω (ἀπό, διδράσκω, to
run, f. δράσομαι, pf. δέδρακα,
2 a. ἔδρην, § 357), to run away,
to escape by stealth.
- ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf.
δέδωκα, a. ἔδωκα), to give back,
pay.
- ἀποθνήσκω (ἀπό, θνήσκω, f. θά-
νοῦμαι, pf. τέθνηκα, 2 a. ἔθανον),
to die off, die, be slain or put to
death.
- ἀποκαίω (ἀπό, καίω, f. καύσω, pf. κέ-
καυκα), to burn off, wither, trans.
- ἀποκλείω (ἀπό, κλείω, f. -σω), to
exclude, intercept.
- ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf.
κέκοφα), to cut or beat off.
- ἀποκρίνομαι (ἀπό, κρίνω), f. -κρινού-
μαι, pf. -κέκριμαι, to answer, re-
ply.
- ἀποκτείνω and ἀποκτίννυμι (ἀπό,
κτείνω, to kill, f. κτενῶ, pf. ἔκτο-
να, § 50), to kill off, kill, slay,
put to death.
- ἀπολείπω (ἀπό, λείπω, f. -ψω, pf.
λέλοιπα, 2 a. ἔλειπον), to leave
behind, desert.
- ἀπόλλυμι (ἀπό, ὀλλῦμι, to destroy,
f. ὀλέσω, commonly ὀλῶ, pf.
ὀλώλεκα, § 50), to destroy; Mid.
(2 a. ἀπόλωμαι), to perish; 2 pf.
ὀλωλα, intrans. as pres., to be un-
done or lost.
- Ἀπόλλων, -ωνος (§§ 208 f, 211
a), Apollo, one of the chief
divinities of the Greeks, regard-
ed as the patron of soothsaying,
music, poetry, archery, &c.
- ἀποπέμπω (ἀπό, πέμπω, f. πέμψω,
pf. πέπομφα), to send away or
back, to send (what is due).
- ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι
or πλευσοῦμαι, pf. πέπλευκα), to
sail away.
- ἀπορέω (ἀ-, πόρος, passage, way),
f. -ήσω, and ἀπορέομαι, f. -ήσο-
μαι, to be at a loss.
- ἀποσπάω (ἀπό, σπάω, to draw, f.
σπάσω, pf. ἔσπακα, § 310 c), to
draw off, separate, withdraw,
trans.
- ἀποστέλλω (ἀπό, στέλλω, f. στελῶ,
pf. ἔσταλκα), to send away or
back.
- ἀποστερέω (ἀπό, στερέω, to deprive,
f. στερήσω, pf. ἔστέρηκα), to de-
prive, rob.
- ἀποτέμνω (ἀπό, τέμνω, f. τεμῶ, pf.
τέτμηκα, 2 a. ἔτεμον and ἔταμον),
to cut off, intercept.
- ἀποτίνω (ἀπό, τίνω, to pay, expiate,
f. τίσω, pf. τέτικα, § 50), to
pay back; Mid. ἀποτίνομαι, f.
-τίσομαι, to take vengeance upon,
requite, punish.
- ἀποφεύγω (ἀπό, φεύγω, f. φεύξο-
μαι, 2 pf. πέφευγα, 2 a. ἔφυγον),
to flee from, flee beyond reach,
escape by flight.
- ἄρα (ἀρ-, to fit, § 685 c), accordingly,
then, therefore. See § 720.
- Ἀργεῖος, -ον, ὁ (*Argos, Argos,
chief city of Argolis), an Argive.
- ἀργύριον, -ον (dim. of ἀργυρος, sil-
ver), silver-money, money.
- Ἀργώ, -όος, ἡ, Argo, the ship in
which Jason sailed to Colchis
in quest of the golden fleece.
- ἀρετή, -ης, virtue, valor.
- ἀρήγω, f. -ξω, to succour, assist.
- Ἀρμῖος, -ον, Ariæus, commander
of the Asiatics in the army of
Cyrus.
- ἀριθμός, -οῦ, ὁ, number, amount.
Der. ARITHMETIC.
- ἀριστάω (ἄριστον, breakfast), f.
-ήσω, pf. ἡρίστηκα, to breakfast
- ἄριστος, best, noblest, sup. of ἀγα-
θός; neut. pl. ἀρίστα, as adv.
best, sup. of εὖ or καλῶς.

Ἀρκαδικός, -ή, -όν (Ἀρκαδία, *Arcadia*, central province of the Peloponnesus), *Arcadian*.

Ἀρκάς, -άδος, ὁ, an *Arcadian*.

ἄρμα, -ατος, τό, *chariot*.

Ἀρμῆνη, -ης, *Harmene*, a harbour of Sinope.

ἀρπάζω, f. ἀρπάσω, pf. ἤρπακα, to *snatch, snatch up*.

Ἀρτάωζος, -ου, *Artaozus*, a friend of Cyrus.

Ἀρταξέρξης, -ου, *Artaxerxes*, surnamed *Mnemon* from his great memory, eldest son of Darius Nothus, and his successor upon the throne of Persia.

Ἀρτεμις, -ιδος, *Diana*, sister of Apollo, goddess of the chase and of virginity.

ἄρτος, -ου, ὁ, *loaf* of bread.

Ἀρύστας, -ου, *Arystas*, an Arcadian, a great eater.

Ἀρχαγόρας, -ου, *Archagoras*, an exile from Argos, one of the Greek *lochāgi*.

ἀρχή, -ης (ἄρχω), *rule, government; province; beginning*.

ἄρχω, f. ἄρξω (§ 311 a), to *take the lead, to rule, to command; to begin* (§ 425); Mid., to *begin*. In the sense to *begin*, the active rather denotes to *begin for others to follow*, and the middle simply to *begin for one's self*. Der. ARCH-.

ἄρχων, -οντος, ὁ (prop. part. of ἄρχω), *commander, ruler*.

ἀσθενέω (ἀσθενής, *weak*), f. -ήσω, to *be weak, feeble, or sick*.

Ἀσία, -ας, *Asia*, the largest of the three grand divisions of the old world.

Ἀσιδάτης, -ου, *Asidates*, a rich Persian, taken and despoiled by Xenophon.

Ἀσιναῖος, -ον (Ἀσίνη, *Asine*, a town of Laconia), an *Asinean*.

ἄσπις, -ον (ἀ-, σίτις), *without food*.

ἀσκάς, -ου, ὁ, *leathern bag, goat-skin*.

ἄσμενος, -η, -ον, *glad, joyful*.

ἀσπάζομαι, f. -άσομαι, to *greet, embrace, take leave of*.

ἀσπίς, -ιδος, ἡ, *shield*, the large round shield of the Greeks.

ἀσφαλής, -ές (ἀ-, σφάλλομαι, to *stumble, fall, fail*), *safe, secure*.

ἀσφαλῶς (ἀσφαλής), *safely, securely*.

ἀταξία, -ας (ἀ-, τάττω), *disorder, want of discipline*.

αὐ, *again, on the other hand*.

αὐλίξομαι (αὐλή, *court-yard, lodging*), f. -ίσομαι, to *lodge*.

αὐλός, -οῦ, ὁ, *flute*, differing from that common with us, in having a mouth-piece, and a fuller tone.

αὐτίκα (αὐτός), *forthwith*.

αὐτόματος, -η, -ον (αὐτός, s. μα-, to *endeavour*), *self-moving; από τοῦ αὐτομάτου, of one's own motion or accord*. Der. AUTOMATON.

αὐτός, -ή, -ό, *very, same, self; δ αὐτός, the same*; in the oblique cases not beginning a clause, as the common pron. of the 3d pers. *him, her, it*; gen. αὐτοῦ [sc. τόπου or χωρίου, § 433], as *adv., there*. See §§ 251, 540 s.

αὐτοῦ, -ῆς, contr. from ἐαυτοῦ, -ῆς.

ἀφαιρέω (ἀπό, αἰρέω, f. -ήσω, pf. ἤρηκα, 2 a. εἶλον), and oftener ἀφαιρέομαι, to *take away, deprive, rob*.

ἀφανής, -ές (ἀ-, φαίνω), *unseen, out of sight, invisible*.

ἀφίημι (ἀπό, ἵημι, f. ἤσω, pf. εἶκα, a. ἤκα), to *let loose*.

ἀφικνέομαι (ἀπό, ἰκνέομαι, to *come*, f. ἵξομαι, pf. ἔγμαι, 2 a. ἰκόμην, § 50), to *arrive, come to*.

ἀφιππεύω (ἀπό, ἵππεύω, to *ride*, f. -εύσω), to *ride off or back*.

ἀφίστημι (ἀπό, ἵστημι), f. ἀποστήσω, pf. ἀφέστηκα, 1 a. ἀπέστησα, 2 a. ἀπέστην, to *withdraw from, trans.; in the intrans. forms, to stand off from or aloof, withdraw, retire*.

Ἀχαιοί, -οῦ, an *Achaean*, an inhabitant of Achaia, the northern province of the Peloponnesus.

ἄχθομαι, f. ἀχθέσομαι, a. ἡχθέσθην (§ 311 d), to *be vexed*.

Βαβυλών, -ώνος, ἡ. *Babylon*, a cele-

brated city upon the river Euphrates.

Βαβυλώνιος, -α, -ον (Βαβυλῶν), *Babylonian*.

βάθος, -εος, τό (βαθύς), *depth*.

βαθύς, -εῖα, -ύ, *deep*.

[βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην (§ 50), *to step, go*.]

βάλλω, f. βαλῶ, pf. βέβληκα, 2 a.

ἔβαλον (§§ 308, 349 1), *to throw, cast*.

βαρβαρικός, -ή, -όν (βάρβαρος), *barbarian*.

βαρβαρικῶς (βαρβαρικός), *in the barbarian tongue, in Persian*.

βάρβαρος, -ον, *barbarian*; βάρβαρος, subst., *a barbarian*, a term applied by the Greeks to those of all nations except their own.

βασίλειος, -ον (βασιλεύς), *belonging to a king, royal*; τὸ βασιλείον [sc. δῶμα], and oftener τὰ βασιλεία, *palace*.

βασιλεύς, -έως, *king*, esp. applied by the Greeks, and often without the art. (§ 533 b), *to the King of Persia*.

βασιλεύω (βασιλεύς), f. -εύσω, *to reign*.

βασιλικός, -ή, -όν (βασιλεύς), *kingly, royal*.

Βέλεσος, -ους, *Belesys*, a satrap of Syria.

βελτίων, *better*, and βέλτιστος, *best*, comp. and sup. of ἀγαθός.

βία, -ας, *force, violence*.

βίκος, -ου, ὁ, *jar*.

βίος, -ου, ὁ, *life*.

βοάω, f. βοήσομαι, *to cry out, call aloud*.

Βοιωτίας, -ου, ὁ, *a Boeotian*, an inhabitant of the Grecian province northwest of Attica.

βορέας, -ου, contr. βαρρᾶς, -ᾱ (§ 15), *BOREAS, the north wind*.

*βουλεύω (βουλή, *plan, counsel*, from βούλομαι), f. -εύσω, pf. βεβούλευκα, *to plan, counsel*; Mid., *to take counsel, deliberate, consider, purpose, resolve*.

βούλομαι, f. βούλησομαι, pf. βεβούληκα (§ 311 b), *to will, be willing, wish*. See p. 44. c.

βοῦς, βοός, ὁ, ἡ (§ 19 a, d), *Lat. bos, ox, cow*.

βραχύς, -εῖα, -ύ, *short*; βραχύ, *as adv., a short distance*.

Βυζάντιον, -ου, *Byzantium*, a city on the Thracian Bosphorus, now *Constantinople*.

γαλήνη, -ης, *a calm*.

γάρ, conj., *for*; never the first word in its clause (§ 720), but usually the second.

γέ, *at least, certainly, surely*; a particle, whose chief use is to add emphasis or force to the word preceding. See § 720.

γείτων, -ονος, ὁ, ἡ, *neighbour*.

γελᾶω, f. -άσομαι, a. ἐγέλασα (§ 310 e), *to laugh*.

γέλως, -ωτος, ὁ (γελᾶω), *laughter*.

γέμω, used only in pres. and impf., *to be full of*.

γενεά, -ās (γίγνομαι), *birth*.

γέρρον, -ου, *a wicker shield* (of osier, covered with ox-hide).

γεύομαι, f. γεύσομαι, pf. γέγευκα, *to taste*. The act. γεύω is causative, *to make to taste, give one a taste of*.

γέφυρα, -ας, *bridge*.

γῆ, γῆς (contr. from γαῖα), *earth, land*.

γίγνομαι, f. γενήσομαι, pf. γεγένηκα and γέγονα, 2 a. ἐγενόμην (§ 50), *to come to be, become, be born, take place, be, come*. The general distinction between εἶμι and γίγνομαι is the same as, in Eng., between *be* and *become*.

γινώσκω, f. γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνων (§ 50), *Lat. nosco, to know, understand, determine, judge*.

Γλοῦς, Γλοῦ (§ 227 b), *Glus*, a son of the Ægyptian Tamos, and a favorite officer of Cyrus.

γνώμη, -ης, *judgment, opinion*.

γόνυ, γόνυτος, τό (§ 206 a), *knee*.

γράμμα, -ατος, τό (γράφω), *letter*.

Der. GRAMMAR.

γράφω, f. -ψω, pf. γέγραφα (§ 50).

to write, paint.

γυμνάζω (γυμνός, *naked*, from the Greek habit of engaging in ex-

ercise naked), f. -άσω, *to exercise, train*. DER. GYMNASTICS.

γυνή, γυναικός (§ 203 a), *woman, wife*.

δακρύω (δάκρυ, *tear*), f. -όσω, *to weep*.

δαρεικός, -οῦ, ὁ (Δαρείος), *daric, a Persian gold coin, = about \$ 4.00*.

Δαρείος, -ου, *Darius, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimānus, and father of Artaxerxes Mne-mon and Cyrus*.

δασμός, -οῦ, ὁ (δαίωμαι, *to divide*), *tribute*.

δέ, *but, and; on the other hand, also* (§ 703 c); the common particle of *contradistinction*, intermediate in its force between the copulative καί, *and*, and the adversative ἀλλά, *but*. Καί unites without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but *opposition*. Δέ, like μέν (which see), is usually the second word in its clause, never the first (§ 720).

δέδωκα and δέδια, f. (epic) δέισομαι, a. ἔδεισα (§§ 46 b, 50, 320); *to be afraid, fear*.

δεῖ, see δέω, *to need*.

δείκνυμι and δεικνύω, f. δείξω, pf. δέδειχα (§§ 45, 50), *to point out, show*.

δείλη, -ης, *evening, afternoon*.

δεινός, -ή, -όν (δέος, *fear*), *terrible*.

δειπνέω (δειπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper*.

δείπνον, -ου, *supper*.

δέκα, indecl., *ten*.

δεκαπέντε, indecl., *fifteen*.

δένδρον, -ου (§ 225 f), *tree*.

δεξιός, -ά, -όν, Lat. *dexter, right* (as opposed to left), *on the right; ἡ δεξιὰ* [sc. χεῖρ], *the right hand; τὸ δεξιόν* [sc. κέρας], *the right wing of an army*.

Δεξιππος, -ου, *Deirippus, a Laconian in the army of Cyrus, who*

proved false to his fellow-soldiers.

δέρμα, -ατος, τό (δέρω, *to flay*), *skin, hide*.

δεσπότης, -ου (§ 779), *master*. DER. DESPOT.

δεῦρο, *hither*.

δεύτερος, -α, -ον (δύο), *second*.

δέχομαι, f. δέξομαι, pf. δέδεγμαι, *to receive, take*.

δέω and rarely δίδημι, f. δήσω, pf. δέδεκα (§§ 50, 310 d), *to bind, tie up*.

δέω, f. δεήσω, pf. δεδέηκα (§ 311 c), *to need*; commonly impers. in the Act., δεῖ, *there is need, it is necessary*, f. δεήσει, &c.; Mid. δέομαι, f. δεήσομαι, pf. δεδέημαι, a. ἐδεήθην, *to need, want, desire, beg, entreat, request*.

δή (a shorter and weaker form of ἤδη, *now*, and used, like our unemphatic *now*, without any distinct reference to time), *now, then, so, indeed*. See § 720.

δηλος, -η, -ον, *evident, manifest*.

δηλώω (δηλος), f. -ώσω, pf. δεδήλωκα (§ 42), *to manifest, show*.

δημόσιος, -α, -ον (ἄνθρωπος, *people*), *belonging to the people, public*.

διά, *through*; w. gen., more literally, *through place, time, &c.*; w. acc., *through means of, on account of, by reason of*.

διαβαίνω (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go through or across, to cross*.

διαβάλλω (διά, βάλλω, f. βαλῶ, pf. βέβηκα, 2 a. ἔβαλον), *to traduce, slander, accuse falsely*.

διαδίδωμι (διά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to distribute*.

διαζεύγνυμι (διά, ζεύγνυμι, f. ζεύξω), *to disjoin, part, separate*.

διακινδυνεύω (διά, κινδυνεύω, *to risk*, f. -εύσω), *to risk throughout, expose one's self*.

διακλάω (διά, κλάω, *to break*, f. κλάσω), *to break in pieces, break up*.

διακόσιοι, -αι, -α (δύο, ἑκατόν), *two hundred*.

διαλαμβάνω (διά, λαμβάνω, f. λήψω,

- μαι, pf. εἴληφα, 2 a. ἔλαβον), to take each his share of a thing, divide (as a company among themselves).
- διαλέγομαι (διά, λέγω, f. διαλέξομαι, pf. διείλεγμα, a. διελέχθην, to converse. Der. DIALOGUE.
- διάνοια, -ας (διά, νόος), thought, design.
- διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), to sail across.
- διαρρίπτω (διά, ρίπτω, f. ρίψω, pf. ῥρίφα), to throw [through a company] about, distribute by throwing.
- διασημαίνω (διά, σημαίνω, f. -ανῶ), to signify, indicate, make known.
- διασπείρω (διά, σπείρω, f. σπερῶ), to scatter abroad, disperse.
- διατάττω (διά, τάττω, f. τάξω, pf. τέταχα), to arrange, draw up in order of battle, set in order.
- διατίθημι (διά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to dispose; Mid., to dispose of (for one's self, especially by sale).
- διατρίβω (διά, τρίβω, to rub, wear, f. τρίψω, pf. τέτριφα), to [wear through] spend time, delay, tarry.
- διαφαίνω (διά, φαίνω, f. φανῶ, pf. πέφαγκα), to show through; Mid., to appear or shine through.
- διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 50), to teach. Der. DIDACTIC.
- δίδημι, see δέω, to bind.
- δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (§ 45), to give, present.
- διελαύνω (διά, ελαύνω, f. ελάσω, pf. ἐλήλακα), to ride through.
- διέρχομαι (διά, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), to go through, pass over; go abroad.
- διέχω (διά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), to [hold apart] be distant.
- δικαίως (δικαίος, just, from δίκη), justly, with good reason.
- δίκη, -ης, justice, punishment.
- διπλός, -ή, -όν, contr. διπλοῦς, -ῇ, -ὄν (δῖς, -πλός, § 240. 4), double.
- [δῖς (δύο), twice.]
- δισχίλιοι, -αι, -α (δῖς, χίλιοι), two thousand.
- δίφρος, -ου, ὁ (δῖς, φέρω), seat (prop. for two).
- διωκτέος, -α, -ον (διώκω), to be pursued.
- διώκω, f. -ξω and -ξομαι, to pursue, chase.
- δοκέω, f. δόξω (§ 50), to seem, appear; think. Impers. δοκεῖ, it seems, appears, f. δόξει.
- δοράτιον, -ου (dim. of δόρυ), a small spear, javelin.
- δόρυ, δόρατος (§ 206 a), spear.
- δουλεύω (δούλος, slave), f. -εύσω, pf. δεδούλευκα, to be a slave.
- δυνέω (δοῦπος, din), f. -ήσω, to make a din.
- Δρακόντιος, -ον, Dracontius, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast.
- δραμεῖν, 2 a. infin. of τρέχω.
- δρόμος, -ον, ὁ (τρέχω), running, race.
- δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἐδυνήθην, ἡδυνήθην (§ 279 a), and ἐδυνάσθην, to be able, can.
- δύναμις, -εως, ἡ (δύναμαι), power. Der. DYNAMIC.
- δύνω and δύομαι, f. δύσομαι, pf. δέδωκα, 2 a. ἔδυν (§ 50), to enter, put on one's self; of the sun, to set.
- δύο, δυοῖν (§ 240 o), Lat. duo, two.
- δυσμή, -ης (δύνω), setting (of the sun), scarce used exc. in plur.
- ἐάν (εἰ, ἄν), contr. ἦν and ἄν, if, used w. subj. (§ 619); ἐὰν μὴ, if not, unless.
- ἐαυτοῦ, -ης, contr. αὐτοῦ, -ης (§ 27 b, 244), of himself, herself, or it-self.
- εἰώ, f. -άσω, pf. εἴακα, to permit; εἰώ χαίρειν, to bid farewell, to let alone.

ἐγγύς, *near*. For its comparison, see § 263 d.

ἐγώ, ἐμοῦ or μου (§ 27), *Lat. ego, I*. See p. 49 j.

ἐγὼγε (ἐγώ, γέ, §§ 389 c, 787 d, h), *I at least, I surely, I* (more emphatic than ἐγώ).

ἐθέλω, f. -ήσω, pf. ἤθελον (§ 311 b), *to wish, will, be willing* See p. 44. c.

εἰ, *if*, used w. ind. and opt. (§ 631); εἰ μή, *if not, unless*.

εἶδεναι, εἶδώς, inf. and part. of οἶδα. εἶδον, 2 a. of ὁράω.

εἰκάω (εἰκός), f. -άσω, impf. εἰκάζον and ἤκαζον (§ 278 d), *to liken, conjecture*.

εἰκός, -ότος (neut. part. of the perf. εἶκα), *likely, probable*.

εἴκοσι(ν, § 163 a), indecl., *twenty*. εἶλον, 2 a. of αἰρέω.

εἶμι, f. ἔσομαι, impf. ἦν (§§ 45 l, o, 50), *to be*. See γίγνομαι.

εἶμι, impf. ἦεν (§§ 45 m, 50), *to go, come*. See § 50 ἔρχομαι.

εἶπον, *said*, 2 aor., and εἶρηκα, pf. associated with φημί (§ 50 φημί b, c).

εἰς (ἐν, § 688 d), *into; to; against, upon; for, in respect to; to the number of*. In expressing motion to, εἰς is the common prep. with names of places, and πρὸς or παρὰ with names of persons (παρὰ expressing more precisely to the side or vicinity of, as to the court of a monarch).

εἷς, μία, ἓν, g. ἐνός, μιᾶς (§§ 25, 240 b), *one*; used more strictly as a numeral than one in Eng.

εἰσβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw one's self into, enter into*.

εἰσβολή, -ῆς (εἰσβάλλω), *entrance*.

εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), *to enter into*.

εἴσεμι (εἰς, εἶμι), *to go into or in, enter*.

εἰσέρχομαι (εἰς, ἔρχομαι, f. ελεύσομαι, pf. εἰλήλυθα, 2 a. ἤλθον), *to come into or in, enter*.

εἰσπλέω (εἰς, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail into*.

εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον), *to bring into or in*.

εἴσω (εἰς), *within*.

εἶτα (εἰ τὰ, *if those things are*), then, in that case.

εἴτε . . εἴτε (εἰ, τέ), *whether . . or*. εἴωθα (§ 50), plup. εἰώθειν, *to be accustomed or wont*.

ἐκ, see ἐξ.

ἐκαστος, -η, -ον, *each*.

ἐκατέρωθεν, (ἐκάτερος, *each of two*), from each side, on both sides.

ἐκατόν, indecl., *one hundred*.

ἐκβάλλω (ἐξ, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to cast out*.

ἐκγονος, -ον (ἐκ, γίγνομαι), *born from; τὰ ἐκγονα, offspring, young*.

ἐκδέρω (ἐξ, δέρω, *to flay*, f. δερῶ, a. ἔδειρα, § 341 b), *to flay*.

ἐκδίδωμι (ἐξ, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give forth, deliver up*.

ἐκεῖ, *there*.

ἐκεῖνος, -η, -ο (ἐκεῖ), *that, pl. those; as pers. pron., he, she, it*. See §§ 28 l, 536, 542.

ἐκεῖσε (ἐκεῖ), *thither*.

ἐκκλησία, -ας (ἐκκαλέω, *to call forth*), an assembly (prop. called forth by a crier).

ἐκκλίνω (ἐξ, κλίνω, *to bend*, f. κλινῶ), *to turn aside or away, give way*.

ἐκλείπω (ἐξ, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to forsake, desert*. Der. ECLIPSE.

ἐκπίνω (ἐξ, πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἔπιον), *to drink off or up*.

ἐκπλέω (ἐξ, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail forth*.

ἐκπορίζω (ἐξ, πορίζω, *to supply*, f. -ίσω), *to provide*.

ἐκτρέπω (ἐξ, τρέπω, f. -ψω, pf. τέτροφα and τέτραφα, *to turn out of or aside, trans; Mid. to turn aside, intrans*).

ἐκφέρω (ἐξ, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον),

to carry out (esp. a corpse for burial).
 ἐλαύνω, f. ἐλάσω, ἐλῶ, pf. ἐλήλακα (§ 50), to drive, ride.
 ελεῖν, 2 a. inf. of αἰρέω.
 ἐλευθερία, -as (ἐλεύθερος), freedom, liberty.
 ἐλεύθερος, -α, -ον, free.
 ἐλθεῖν, 2 a. inf. of ἔρχομαι.
 ἔλκω, f. -ξω, impf. ἐλκον (§§ 279 c, 50), to draw, draw up.
 Ἑλλάς, -άδος, ἡ (Ἑλλην), Greece.
 Ἑλλην, -ηρος, ὁ, a Greek.
 ἐλληνίζω (Ἑλλην), f. -ίσω, to speak Greek.
 Ἑλληνικός, -ή, -όν, (Ἑλλην), Grecian, Greek.
 Ἑλληνικῶς (Ἑλληνικός), in Greek.
 Ἑλληνίς, -ίδος, ἡ (Ἑλλην, § 235), adj., Grecian.
 ἐμαυτοῦ, -ῆς (§§ 27 b, 244), of myself.
 ἐμβαίω (ἐν, βαίω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go into or on board, embark.
 ἐμβάλλω (ἐν, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), to throw or put in or upon, insert, inflict.
 ἐμβιβάζω (ἐν, βιβάζω, to cause to go, f. -άσω), to put on board a vessel, make one embark.
 ἐμοῦ, ἐμοί, ἐμέ, oblique cases of ἐγώ.
 ἐμός, -ή, -όν (ἐγώ, ἐμοῦ), my, mine.
 ἐμπειρος, -ον (ἐν, πείρα, trial), experienced in, acquainted with.
 ἐμπίπτω, πέπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), to fall into, rush or throw one's self into.
 ἐμπλεως, -ων (ἐν, πλέως, § 236), full.
 ἐμπόριον, -ον (ἐμπορος, trader), EMPORIUM, mart.
 ἐμπροσθεν (ἐν, πρόσθεν), in front, before, previously.
 ἐν, Lat. in, in; within, among; at; on, upon; in composition, often into.
 ἐναντίος, -α, -ον (ἐν, ἀντί), over against, opposite, opposed to, contrary, οἱ ἐναντίοι, the enemy.

ἐνδον (ἐν), within.
 ἐνδύω and ἐνδύομαι (ἐν, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), to put on one's self.
 ἔνιμι (ἐν, εἰμί, f. ἔσομαι), to be in.
 ἔνεκα, on account of, for the sake of.
 ἐνθα (ἐν), there, here; where; thereupon.
 ἐνι, see Notes on Less. XV. 9.
 ἐνιαυτός, -οῦ, ὁ, year.
 ἐνίστε (ἐν, ὅτε, § 523. a), sometimes.
 ἐννοέω (ἐν, νοέω, to think, f. -ήσω, pf. νενόηκα, from νός), to consider, reflect upon.
 ἐνταῦθα (emphatic form of ἐνθα, and more frequent in prose, § 53), there, here; thereupon, hereupon, upon this.
 ἐντείνω (ἐν, τείνω, to stretch, f. τενώ, pf. τέτακα, § 268), to [stretch out upon] inflict (blows).
 ἐντεῦθεν (emphatic form of ἐνθεν, thence, § 53), thence, hence; thenceforth; hereupon.
 ἐντίθημι (ἐν, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to put into or on board.
 ἐντίμως (ἐντίμος, honored, from ἐν and τιμή), in honor.
 ἐντυγχάνω (ἐν, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), to happen upon, meet with, find.
 ἐνύπνιον, -ον (ἐν, ύπνος, sleep), dream.
 ἐξ (before a cons. ἐκ, § 165), out of, from. Ἀπό expresses the simple idea of from, or from the surface; while ἐξ denotes from the interior, or from within; and παρά, from the vicinity, or from beside. In composition, ἐξ sometimes simply strengthens the meaning, by expressing the carrying out of the action.
 ἔξ, indecl., six.
 ἐξαγγέλλω (ἐξ, ἀγγέλλω, f. ἀγγελάω, pf. ἤγγελκα), to bring out word.
 ἐξαίφνης, suddenly, on a sudden.
 ἑξακισχίλιοι, -αι, -α (ἑξάκις, six times, χίλιοι), six thousand.

ἐξακόσιοι, -αι, -α (ἕξ, ἑκατόν), six hundred.

ἐξαπατάω (ἕξ, ἀπατάω, to deceive, f. -ήσω), to deceive, cheat.

ἐξαπίνης, softer form for ἐξαίφνης.

ἔξειμι (ἕξ, εἰμι), only used in the impers. ἔξεστι, it is permitted, possible, or in one's power, f. ἔξεσται, &c.

ἔξειμι (ἕξ, εἰμι), to go out.

ἐξελάνω (ἕξ, ἐλάνω, f. ἐλάσω, pf. ἐλήλακα), to ride forth, march, advance; used of the leader of an expedition.

ἐξέρχομαι (ἕξ, ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), to come or go out or forth.

ἐξοδος, -ου, ἡ (ἕξ, ὁδός), going forth, excursion. Der. EXODUS.

ἔξω (ἕξ), without (opposed to within).

ἐορτή, -ης, festival, feast.

ἐπαινέω (ἐπί, αἰνέω, to praise, f. -έσω, pf. ἤνεκα), to praise, commend.

ἐπὶ (ἐπεῖ, ἄν), after that, when.

ἐπεῖ (ἐπί), after that, when, since.

ἐπειδὴν (ἐπειδή, ἄν), when now, when.

ἐπειδή (ἐπεῖ, δὴ), since now, since.

ἔπειμι (ἐπί, εἰμι), to come upon or on, advance.

ἔπειτα (ἐπεῖ τὰ, since those things are), thereupon, then, afterwards, in the second place.

ἐπερωτάω (ἐπί, ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἠρώτηκα, 2 a. m. ἠρόμην), to ask or question further.

ἐπί, upon: w. gen. upon (rest strictly upon), on board of: w. dat., upon (rest upon, but less strictly than w. gen.); at, by; for; over; dependent upon, in the power of; in addition to: w. acc., upon (motion upon); against, to.

ἐπιβουλεύω (ἐπί, βουλεύω, f. -εύσω, pf. βεβούλευκα), to plot or plot against, to plot.

ἐπιβουλή, -ης (ἐπί, βουλή, plan, counsel), plot.

ἐπιδείκνυμι (ἐπί, δείκνυμι, f. δείξω,

pf. δέδειχα), to exhibit; Mid., to exhibit one's self, or what belongs to one's self.

ἐπιθυμέω (ἐπί, θυμός, spirit), f. -ήσω, to [set one's heart upon a thing] desire.

ἐπίκειμαι (ἐπί, κείμει, f. κείσομαι), to press upon, as an enemy.

ἐπικούρημα, -ατος, τό (ἐπικουρέω, to aid, protect), protection.

ἐπικράτεια, -ας (ἐπί, κρατέω), power over, dominion.

ἐπιλέγω (ἐπί, λέγω, f. λέξω), to say in addition or also.

ἐπιλείπω (ἐπί, λείπω, f. -ψω, pf. λέλουπα, 2 a. ἔλιπον), to fail, be wanting to.

ἐπιμελέομαι (ἐπί, μέλω, f. -ήσομαι, pf. ἐπιμεμέλημαι, to take care of, observe carefully).

ἐπιορκέω (ἐπί, ὀρκος), f. -ήσω, to swear falsely, perjure one's self.

ἐπὶ ῥύτος, -ον (ἐπί, ῥέω), well-watered.

ἐπίσταμαι, f. ἐπιστήσομαι, impf. ἠπιστάμην, to understand, know, be assured.

ἐπιστολή, -ης (ἐπιστέλλω, to send to), EPISTLE, letter.

ἐπιτηδεῖος, -α, -ον (ἐπιτηδέω, on purpose), suitable, serviceable; τὰ ἐπιτηδεῖα, the necessities of life, provisions, supplies.

ἐπιτίθημι (ἐπί, τίθημι, f. θήσω, pf. ἔθεικα, 2 a. ἔθηκα), to put upon, inflict; Mid., to throw one's self upon, fall upon, attack.

ἐπιτυγχάνω (ἐπί, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), to happen upon, meet with, find.

ἐπιφαίνω (ἐπί, φαίνω, f. φανῶ, pf. πέφαγκα), to show upon or forth; Mid., to show one's self or appear, especially for an attack upon another.

ἐπιχαρίς, -ι, g. -ιτος (ἐπί, χάρις, grace), pleasing, agreeable.

ἐπιχειρέω, f. -ήσω (ἐπί, χεῖρ), to [put one's hand to a thing] undertake, attempt.

ἐπομαι, f. ἐψομαι, impf. εἰπόμην, 2 a. ἐσπόμην (§ 50), to follow.

ἐπτά, indecl., *seven*.

ἐπτακῦσιοι, -αι, -α (ἐπτά, ἐκατόν), *seven hundred*.

Ἐπύαξα, -ης, *Epyaza*, wife of Syennesis, king of Cilicia.

ἐργάζομαι (ἐργον), f. -άσομαι, pf. *ἐργασμαι*, *to work*.

ἔργον, -ου, *work*.

ἐρημία, -ας (ἐρημος), *solitude, loneliness*.

ἐρημος, -ον, *deserted, desert, uninhabited*; or -ος, -η, -ον, § 234 d, f.

ἑρμηνεύς, -έως, ὁ (Ἑρμῆς, *Mercury*, the god of speech, and messenger of the gods), *interpreter*.

ἐρρωμένως (ἐρρωμένος, *strong, resolute*), *strongly, resolutely*.

ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον, *to come, go*. See § 50.

ἐρῶ, see φημί.

ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἠρώτηκα, 2 a. m. ἠρόμην (§ 50), *to ask for information, question*.

ἐσθίω, f. ἔδομαι, pf. ἐδήδοκα, 2 a. ἔφαγον (§ 50), *to eat*.

ἔσχατος, -η, -ον (ἐξ, § 262 d), *utmost, extreme, last*.

Ἐρεόνικος, -ον, *Eteonicus*, a Spartan officer at Byzantium.

ἕτερος, -α, -ον (§ 376 c), *other of two; one of two*, § 567.

ἔτι, *still, yet, more, longer*.

ἔτοιμος, -η, -ον, *ready*.

ἔτος, -εος, τό, *year*.

εὖ, *well*.

εὐδαιμονίζω (εὐδαίμων), f. -ίσω, *to think or deem happy, congratulate*.

εὐδαιμων, -ον, g. -ονος (εὖ, δαίμων, *fortune*), *happy, prosperous*.

εὐθύς, *straightway, immediately*.

Εὐκλείδης, -ον, *Euclides*, a soothsayer from Phlius, and a friend of Xenophon.

εὐνοία, -ας (εὖνοος), *good-will, affection*.

εὖνοος, -οον, contr. εὖνοος, -οον (εὖ, νόος), *well-disposed, kind*.

εὐρίσκω, f. εὕρω, pf. εὕρηκα, 2 a. εὕρον or ἤρουν (§ 50), *to find*.

εὖρος, -εος, τό (εὐρύς), *width, breadth*.

εὐρύς, -εία, -ύ, *wide, broad*.

εὐταξία, -ας (εὖ, τάττω), *good order or discipline*.

εὐτυχέω (εὐτυχής, *fortunate*), f. -ήσω, pf. εὐτύχηκα (§ 283. 3), *to succeed, be successful*.

εὐτύχημα, -ατος, τό (εὐτυχέω), *success*.

Εὐφράτης, -ον, *the Euphrates*, a celebrated river of western Asia.

εὐώνυμος, -ον (εὖ, ὄνομα), *left* (opposed to *right*); τὸ εὐώνυμον [sc. κέρας], *the left wing of an army*.

Ἐφεσος, -ον, ἡ, *Ephesus*, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana.

ἐπίστημι (ἐπί, ἵστημι, f. στήσω, pf. ἕστηκα), *to stop, trans.*; in the intrans. forms, *to stand by; to stop, intrans.*

ἐχθρός, -ά, -όν, *hostile, inimical*; ὁ ἐχθρός, *foe*.

ἐχυρός, -ά, -όν (ἔχω), *strong* (easily held or defended), *secure*.

ἔχω and ἴσχω, f. ἔξω and στήσω, pf. ἔσχηκα, 2 a. ἔσχον, *to have, hold, occupy*. See §§ 50, 345.

ἔως, ἔω, ἡ (§ 199. 3, s), *dawn, morning*.

ἕως, *while, whilst; until*.

ζᾶω, f. ζήσω, *to live*. See § 120 g.

ζευγηλατέω (ζευγηλάτης), f. -ήσω, *to drive a team*.

ζευγηλάτης, -ον (ζεύγος, ἐλαύνω), *teamster*.

ζεύγνυμι, f. ζεύξω (§ 50), *to yoke, join, connect*.

ζεύγος, -εος, τό (ζεύγνυμι), *a yoke of oxen or other animals*.

Ζεύς, Διός (§ 21), *Jupiter*, king of the gods.

ζητέω, f. -ήσω, *to seek*.

ζυμίτης, -ον, ὁ (ζύμη, *leaven*), adj. *leavened*.

ζώνη, -ης (ζώννυμι, *to gird*), *girdle*, ZONE.

ἤ, or; than; ἢ . . ἢ, *either . . or*.

ἡ (dat. fem. of ὅς, § 469 b), *where*.

ἡγεμών, -όνος, ὁ (ἡγέομαι), *guide, leader*.

ἡγέομαι (ἄγω), f. -ήσομαι, pf. ἡγη-

μαι, to lead, take the lead, lead the way; to guide, conduct; to think.

ἡδεῖν, see οἶδα.

ἡδέως (ἡδύς), with pleasure, cheerfully, gladly.

ἡδη, already, now.

ἡδομαι, f. ἡσθήσομαι, a. ἡσθην, to be pleased.

ἡδύς, -εία, -ν (ἡδομαι), sweet, pleasant, agreeable. Comp. ἡδέων, sup. ἡδιστος.

ἦκω, f. ἦξω, to come, have come. See § 612.

ἡλίθιος, -α, -ον, foolish, silly, senseless.

ἡλικία, -ας (ἡλικος, how old), time of life, age.

ἡλικιώτης, -ου (ἡλικία), an equal in age.

ἥλιος, -ου, δ, the sun.

ἡμεῖς, we, plur. of ἐγώ.

ἡμελημένως (ἡμελημένος, pf. part. of ἀμελέω), carelessly, negligently.

ἡμέρα, -ας, day.

ἡμέτερος, -α, -ον (ἡμεῖς), our.

ἡμιβρωτος, -ον (ἡμιβρος, βιβρώσκω, to eat), half-eaten.

ἡμιδεής, -ές (ἡμιδύς, δέω), wanting half, half full.

ἡμις, -εία, -ν, Lat. semis, half.

ἦν, contr. from εἶν, if.

ἡνίκα (§ 53), when; more specific than ὅτε.

Ἡρακλῆς, -έος, contr. Ἡρακλῆς, -έους (§ 219 c), Hercules, son of Jupiter and Alcmene, the most famous of the Greek heroes.

Ἡράκλεια, -ας (Ἡρακλῆς), Heraclea, a city of Bithynia on the Pontus Euxinus.

Ἡρακλίδης, -ον, Heracles, a Greek from Maronea in Thrace, an unprincipled agent of Seuthes.

ἡσυχία, -ας (ἡσυχος, still, quiet), stillness, quiet.

ἡττάομαι (ἡττώ, inferior), f. ἡθίσομαι and ἡσσομαι, pf. ἡττημαι, to be inferior, to be vanquished.

θάλαττα, -ης, the sea.

θαμνά (neut. pl. of θαμνός, frequent), frequently.

θάνατος, -ου, δ (θνήσκω, f. θανοῦμαι), death.

θάπτω, f. θάψω (§ 50), to bury.

θαρράλειος (θαρράλειος, confident, from θάρρος), confidently, with confidence, with good courage.

θαρρέω (θάρρος, courage), f. ἤσω, pf. τεθάρρηκα, to be of good courage, have no fear.

θάττων, comp. of ταχύς.

θαυμάζω (θαῦμα, wonder), f. -άσω, oftener -άσομαι, pf. τεθαύμακα, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαῦμα), wonderful.

θέλω (a shorter form for the more common ἐθέλω), f. ἤσω, to wish, will, be willing.

θεός, -οῦ, δ, ἦ, Lat. deus, god, deity.

Θετταλός, -οῦ, a Thessalian, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 50), to run.

θεωρέω, f. ἤσω (θεωρός, spectator), to behold, view, gaze upon.

Θηβαῖος, -ου, δ (Θῆβαι, Thebes, chief city of Boeotia), a Theban.

[θήρ, -ρός, δ, wild beast.]

θηράω (θήρ), f. -άσω and -άσομαι, pf. τεθήρακα, to hunt wild beasts.

θηρεύω (θήρ), f. -εύσω, to hunt, catch.

θηρίον, -ον (θήρ, § 371 f), wild beast or animal.

θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ἔθανον (§§ 50, 600), to die; pf., to be dead.

θόρυβος, -ου, δ, tumult, noise.

Θράκη, -ης (Θρᾶξ), Thrace, a country in Europe, lying north and northeast of the Ægean. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θρᾶξ, -ακός, δ, a Thracian.

θρασύς, -εία, -ύ, bold, courageous.

θύλακος, -ου, ὁ, *sack*.

Θύμβριον, -ου, *Thymbrium*, a city of Phrygia.

θύρα, -ας, *door*; often in the plur., even when a single entrance is spoken of.

θυσία, -ας (θύω), *sacrifice*.

θύω, f. θύσω, pf. τέθυκα (§ 50), *to sacrifice*; Mid., *to sacrifice* for purposes of divination, *to consult the gods by sacrifice*.

θώραξ, -ᾱκος, ὁ, *breastplate, corselet, coat of mail*.

ἰάομαι, f. ἰάσομαι, *to heal, cure*.

Ἰασόνιος, -α, -ον (Ἰάσων, *Jason*, the famous leader of the Argonauts), *Jasonian*.

ἰατρός, -οῦ, ὁ (ἰάομαι), *physician, surgeon*.

ἰδεῖν, 2 a. inf. of ὁράω.

ιερός, -ά, -όν, *sacred*.

ἵημι, f. ἵσω, pf. εἵκα, a. ἤκα (§§ 50, 45 k, n), *to send, let go or fly*; Mid., *to [send one's self] rush*.

ικανός, -ή, -όν, *sufficient, enough, competent, suitable*.

ἱλεως, -ων (contr. from ἱλαος, -ον, §§ 200, 770 b), *propitious*.

ἱμάς, -άντος, ὁ, *thong*.

ἵνα, *in order that*.

ἵππεύς, -έως, ὁ (ἵππος), *horseman, knight*.

ἵππικός, -ή, -όν (ἵππος), *relating to a horse*; τὸ ἵππικόν [sc. πλῆθος or στράτευμα], *the cavalry*.

ἵππος, -ου, ὁ, ἡ, *horse, mare*.

ἴσθι, imp. of εἰμί and of οἶδα.

ἴσος, -η, -ον, *equal*; ἴσον, as adv., *equally, alike*.

Ἰσσοί, -ῶν, οἱ, also Ἰσσός, -οῦ, ἡ, *Issus*, the most eastern city upon the coast of Cilicia.

ἵστημι, f. στήσω, 1 a. ἕστησα, *to place, station*; 1 a. m. ἕστησάμην, *to have set up or erected for one's self*: intrans. forms, pf. ἕστηκα as pres., 2 a. ἕστην, and Mid. except 1 a., *to stand, stand one's ground*. See §§ 45, 46 d, 50, 268, 320.

ἰσχυρός, -ά, -όν (ἰσχύς, *strength*), *strong, severe*.

ἰσχυρῶς (ἰσχυρός), *strongly, exceedingly, very, vehemently, severely*.

ἴσχω, see ἔχω.

[haps.

ἴσως (ἴσος), *equally, probably, perhaps*.

ἰχθύς, -ύος, ὁ, *fish*.

ἵχμιον, -ον (ἵχνος, *track*, § 371 f), *track, footstep*.

καθά (κατὰ δ), *according as*.

καθεύδω (κατά, εὔδω, *to sleep*, f. εὔδησω, § 311 c), *to sleep*. For augment, see § 282 b.

κάθημαι (κατά, ἤμαι, *to sit*, §§ 46 c, 50), *to sit down*.

καθίστημι (κατά, ἵστημι, f. στήσω, pf. ἕσθηκα), *to station, appoint*; in the intrans. forms, *to station one's self, settle down*.

καί, *and*; also, even (§ 703 c);

καί . . καί. both . . and. See δέ.

Καῖκος, -ου, ὁ, *Caicus*, a river of Mysia.

καίω, f. καύσω, pf. κέκαυκα (§ 345 f), *to burn, kindle, set on fire*.

κακός, -ή, -όν, *bad, evil, vile*; *bad in war, cowardly*; τὸ κακόν, subst., *evil, harm*. For comparison, see §§ 260 a, 262 b.

καλέω, f. καλέσω, pf. κέκληκα (§ 50), *to CALL*.

Καλλίμαχος, -ου, *Callimachus*, a lochâgus from Parrhasia in Arcadia, distinguished for bravery.

καλός, -ή, -όν, *beautiful, fine, fair, favorable, honorable, noble, good*.

Comp. καλλίων, sup. καλλιστός.

Ἀγαθός refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind.

Κάλπη, -ης, *Calpe*, a harbour upon the coast of Bithynia.

καλῶς (καλός), *beautifully, honorably, well*.

κάνδυσ, -υος, ὁ, a robe with sleeves, worn by Persians of rank.

Καππαδοκία, -ας, *Cappadocia*, a large province in the eastern part of Asia Minor.

Καρδοῦχος, -ου, ὁ, a *Carduchian*, or one of the *Carduchi*, a race

of fierce and independent mountaineers upon the east of the Tigris, from whom the modern Kurds have derived their lineage and name.

καρπαΐα, -ας, *carpaea*, a kind of dance.

κατά, prep., down : w. gen., down from, down : w. acc., down along or down to; beside, by, at, over against; according to. In composition, it usually signifies down or against, or implies completion.

καταβαίνω (κατά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go down, descend.

κατάβασις, -εως, ἡ (καταβαίνω), descent, return from Central Asia to the sea-coast.

κατάγειος, -ον (κατά, γῆ), underground, subterranean.

καταγελᾶω (κατά, γελᾶω, f. -άσομαι), to laugh at, deride, sneer at.

καταισχύνω (κατά, αἰσχύνω, f. -ύνω), to disgrace.

κατακαίνω (κατά, καίνω, to kill, f. κανῶ, 2 a. ἔκανον, § 50), to kill.

κατακαίω (κατά, καίω, f. καύσω, pf. κέκαυκα), to burn down, consume.

κατάκειμαι (κατά, κείμει, f. κείσομαι), to lie down, recline.

κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), to cut down, cut in pieces.

καταλαμβάνω (κατά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), to seize, take possession of.

καταλείπω (κατά, λείπω, f. -ψω, pf. ἔλειπα, 2 a. ἔλιπον), to leave behind or alive.

καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), to stay behind, continue.

καταπέμπω (κατά, πέμπω, f. -ψω, pf. πέπομφα), to send down, as from Central Asia to the sea-coast.

καταπηδάω (κατά, πηδάω, f. -ήσομαι, to leap), to leap down.

καταπράττω (κατά, πράττω, f. -ξω, pf. πέπραχα), to accomplish; Mid., to accomplish for one's self, obtain.

καταστρέφω (κατά, στρέφω, to twist, turn, f. -ψω, § 50), to overturn; Mid., to subject to one's self, subdue, conquer.

κατεργάζομαι (κατά, ἐργάζομαι, f. -άσομαι, pf. εἰργασμαι), to accomplish.

κάτω (κατά), adv., down.

κέγχρος, -ου, ὁ, ἡ, millet, a small grain.

κείμει, f. κείσομαι (§§ 45 q, 50), to lie; lie dead.

κελεύω, f. -εύσω, pf. κεκέλευκα, to command, bid.

κενός, -ή, -όν, empty, vain, groundless.

Κεντρίτης, -ου, *Centrites*, a river flowing between Armenia and the land of the Carduchi.

κεράννυμι, f. κερᾶσω (§ 50), to mingle, mix.

κέρας, κέρατος, contr. κέρως (§ 17 e), τό, horn, wing of an army.

Κερασούντιος, -ου, ὁ (Κερασούς, *Cerasus*, a Sinopian colony in Pontus), a *Cerasuntian*.

κεφαλή, -ῆς, head.

κήρυξ, -υκος, ὁ (κηρύττω), herald.

κηρύττω, f. -ύξω, pf. κηκήρυχα, to proclaim.

Κιλικία, -ας (Κίλιξ), *Cilicia*, the southeastern province of Asia Minor.

Κίλιξ, -ικος, ὁ, a *Cilician*.

Κίλισσα, -ης (Κίλιξ, §§ 370 d, 362 f), a *Cilician woman* (used in speaking of the queen of Cilicia).

Κλεαγόρας, -ου, *Cleagoras*, a painter of Phlius.

Κλέανδρος, -ου, *Cleander*, Iacædæmonian prefect of Byzantium.

Κλεάνωρ, -ορος, *Cleānor*, an Arcadian, chosen general in the place of Agias.

Κλεάρετος, -ου, *Clearetus*, one of the lochāgi, who lost his life in a wicked enterprise.

Κλέαρχος, -ου, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σω (see § 50), to shut, close.

κνήμις, -ίδος, ἡ (κνήμη, the leg from the knee to the ankle), greave, a piece of armour for the leg.

κόγχη, -ης, Lat. concha, cockle or muscle, a kind of shell-fish. Der. CONCH.

κοινός, -ή, -όν, common, joint; κοινῇ [sc. ὁδῷ, § 380 c 2], in common, jointly, together.

κολωνός, -οῦ, ὁ, hill, mound.

κόπτω, f. κόνω, f. κέκοφα (§ 352. 1), to cut; to strike or beat upon, knock at a door or gate.

Κορσωτή, -ης, *Corsòle*, a large but desert city of Mesopotamia.

κούφος (κούφος, light), lightly, nimbly.

κράνος, -εος, τό, helmet.

κρατέω (κράτος), f. -ήσω, pf. κεκράτηκα, to control, govern, conquer.

κράτιστος, best, noblest, sup. of ἀγαθός.

κράτος, -εος, τό, strength, might.

κραυγή, -ης (κράζω, to cry out), outcry, clamor.

κρέας, g. κρέαος, contr. κρέως, pl. κρέαα, contr. κρέα, flesh, meat; chiefly used in the plur.

κρείττων, better, superior, comp. of ἀγαθός.

κρήνη, -ης, fountain.

Κρής, -ητός, ὁ, a Cretan, an inhabitant of the large island south of the Ægean, now Candia.

κριθή, -ης, barley; usually in the plur.

κρίνω, f. κρίνω, pf. κέκρικα (§ 304. a), to judge.

κρίσις, -εως, ἡ (κρίνω), trial by a judge.

κτάομαι, f. κτήσομαι, to acquire; pf. κέκτημαι, 3 f. κεκτήσομαι, to possess (§§ 50, 268).

Κτησίας, -ου, *Ctesias*, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδνος, -ου, ὁ, *Cydnius*, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, ὁ, Lat. circulus, circle, ring, inclosure.

κυκλώω (κύκλος), f. -ώσω, to encircle, surround.

Κύρος, -ου, *Cyrus* (surnamed the Younger in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύων, κυνός, ὁ, ἡ (§ 18), dog.

κωλύω, f. -ύσω, pf. κεκώλυκα, to hinder, forbid, prevent.

κωμάρχης, -ου (κώμη, ἄρχω), the head man of a village.

κώμη, -ης, village.

λαγώς, -ώ, ὁ (§§ 200, 224 d), hare.

Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων, Lacedæmon, also called *Sparta*, chief city of Laconia), a Lacedæmonian.

Λάκων, -ωνος, ὁ, a Laconian.

λαμβάνω, f. λήγωμαι, pf. εἴληψα, 2 a. ἔλαβον (§ 50), to take, receive, obtain.

Λάμψακος, -ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont.

λέγω, f. λέξω, [pf. p. λέλεγμαι,] to say, speak, mention, relate, propose.

λειμών, -ώνος, ὁ, meadow.

λείπω, f. -ψω, pf. ἔλειψα, 2 a. ἔλιπον (§ 38), to leave, quit; pf. p. ἔλειψμαι, to have been left, to remain.

λεκτέος, -α, -ον (λέγω), to be said.

λευκός, -ή, -όν, white.

ληΐζομαι, f. -ίσομαι (λεία, booty), to plunder, ravage, rob.

ληστής, -οῦ (ληΐζομαι), plunderer, robber.

λίθος, -ου, ὁ, a stone.

λιμήν, -ένος, ὁ, harbour, haven.

λίνεος, -α, -ον, CONTR. λινούς, -ῆ, -οῦν (λίνον, *flax*), *flaxen*, LINEN.

λογίζομαι (λόγος), f. -ίσομαι, *to reckon, calculate, suppose.*

λόγος, -ου, ὁ (λέγω), *word, discourse, narrative, report.*

λόγχη, -ης, *spear-head*, LANCE.

λοιπός, -ῆ, -όν (λείπω), *remaining, rest.*

λόφος, -ου, ὁ, *ridge, hill.*

λοχαγός, -οῦ, ὁ (λόχος, ἄγω), *the commander of a λόχος, captain, centurion.*

λόχος, -ου, ὁ, *a company of soldiers, usually containing about 100 men.*

Λυδία, -ας (Λυδός), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λύδιος, -α, -ον (Λυδός), *Lydian.*

Λυδός, -οῦ, ὁ, *a Lydian.*

Λυκείον, -οῦ, *the Lycæum*, a public gymnasium with covered walks, in the eastern suburb of Athens.

Λύκιος, -ον, *Lyrius*, — 1. son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusan, under the command of Clearchus.

λύω, f. λύσω, pf. λέλυκα (§ 37), *to loose, undo, break or violate a treaty or oath.*

μά, adv. of swearing, *by.* See § 476 d.

Μάγνης, -ητος, ὁ, *a Magnesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαίανδρος, -ου, ὁ, *the Mæander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μαίνομαι, f. μανούμαι, pf. μέμνημα, *to be mad, frenzied, or insane.*

μακρός, -ά, -όν, *long*; μακράν [sc. ὁδόν, § 439. β], as adv., *a long way, far.*

Μάκρων, -ωνος, ὁ, *a Macronian*, or one of the Macrōnes, a tribe living near Trebizond.

μάλα, adv., *very, very much*; comp.

μᾶλλον, *more, rather*; sup. μάλιστα, *most, especially.*

μανθάνω, f. μαθήσομαι, pf. μεμίθηκα, 2 a. ἔμαθον (§ 50), *to learn.*

μαντεία, -ας (μάντις), *divination, oracle.*

μάντις, -εως, ὁ, ἡ (μαίνομαι, *to be frenzied*), *diviner, soothsayer, prophet.*

Μαρσύας, -ον, *Marsyas*, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the river bearing the same name.

Μάσκας, -α, or Μασκᾶς, -ᾱ (§ 227. b), *the Mascas*, a river of Mesopotamia.

μαστός, -οῦ, ὁ, *breast* (one of the breasts), *pap.*

μάχαιρα, -ας, *sword.*

μάχη, -ης (μάχομαι), *battle.*

μάχομαι, f. μαχέσομαι, in Attic always μαχοῦμαι, pf. μεμάχημαι (§ 311 d), *to fight.*

Μεγαρεύς, -έως, ὁ (Μέγαρα, *Megara*, chief city of Megaris), *a Megarian.*

μέγας, μεγάλη, μέγα (§ 24.), *great, large.* Comp. μέϊζων, sup. μέγιστος.

μείων, *less*, comp. of μικρός.

μέλας, μέλαινα, μέλαν (§ 23), *black.* μελετάω (μέλω), f. -ήσω, *to practise.*

μελίη, -ης, *panic*, a grain resembling millet.

μέλλω, f. μελλήσω, a. ἐμέλλησα and ἡμέλλησα (§§ 279 a, 311 a), *to be about to; to delay.*

μέλω, f. μελήσω, pf. μεμέληκα (§ 311 b), *to concern, be a care to; commonly impers., μέλει, it concerns or is a care to; f. μελήσει, &c.*

μῆνῃμαι, see μῆνῃσκω.

μέμφομαι, f. -ψομαι, to blame.

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. Μέν . . δέ may be translated *on the one hand . . on the other hand*, or *indeed . . but*. Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 720).

μέντοι (μέν, τοί), however, yet, certainly.

μένω, f. μενῶ, pf. μεμένηκα (§ 311. b), Lat. maneo, to REMAIN, wait, wait for.

Μένων, -ανος, Meno, from Pharsalus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.

μέσος, -η, -ον, Lat. medius, middle; τὸ μέσον, the middle or centre.

μεστός, -ή, -όν, full.

μετά, among: w. gen., among (being among), with: w. acc., among (going among), after.

μεταξύ (μετά), between.

μετάπεμπτos, -ον (μεταπέμψω), sent for.

μεταπέμψω (μετά, πέμπω, f. -ψω, pf. πέπομφα), to send one after another; Mid., to send for to come to one's self, to summon.

μεταστρέφω (μετά, στρέφω, to twist, turn, f. στρέψω, § 50), to turn about, trans.; Mid., to turn one's self about, turn about, intrans.

μετέχω (μετά, ἔχω, f. ἔξω, pf. ἔσχηκα, 2 a. ἔσχον), to partake of, take part in.

μέχρι(s, § 164), as far as, until.

μή, adv., not; conj., lest (§ 701 e).

For the distinction between μή and οὐ, as negative adverbs, see § 686, Notes on Less. I. 2, and

page 44. h. In a conditional sentence, μή is commonly used in the *condition*, and οὐ in the *conclusion*.

μηδεῖς, μηδεμία, μηδέν (μηδέ, not even, εἰς), no one, no.

Μηδοσάδης, -ον, Medosades, ambassador of Seuthes.

μηκέτι (μή, ἔτι, § 165), no longer.

μήν, μηνός, ὁ, Lat. mensis, month.

μήν, indeed, surely, certainly.

μήποτε (μή, ποτέ), never.

μήτηρ, μητρός (§ 210 b), Lat. mater, MOTHER.

μία, fem. of εἷς, one.

Μίδας, -ον, Midas, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.

Μιθριδάτης, -ον, Mithridates, satrap of Lycaonia and Cappadocia, and friend of Cyrus.

μικρός, -ά, -όν, small, little. For comparison, see §§ 261 a, 262 b.

Μίλητος, -ον, ἡ, Miletus, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.

μιμέομαι, f. -ήσομαι, pf. μεμίμημαι, Lat. imitor, to IMITATE.

μῆνῃσκω, f. μῆσω (§ 50), to remind; pf. p. μῆνῃμαι as pres. (§§ 268, 317 c), 3 f. μεμνήσομαι, 1 f. μνησθήσομαι, a. ἐμνήσθην, Lat. meminī, to REMEMBER, make mention of.

μισθός, -οῦ, ὁ, hire, pay, wages.

μνάα, -άας, contr. μνά, -ās, a mina, = about \$ 20.

μόλις, with difficulty, hardly, scarcely.

μόλυβδος, -ον, ὁ, lead.

μόνος, -η, -ον, alone, only.

μοῦ, μοί, μέ, oblique cases of ἐγώ.

μοχλός, -οῦ, ὁ, bar.

μυριοι, -αι, -α, ten thousand. Der MYRIAD.

Μυσός, -οῦ, ὁ, a Mysian, a man of a rude tribe in Mysia.

ναός, -οῦ, contr. νεός, -έ (§ 16 a), ὁ, temple.

ναύαρχος, -ου, ὁ (ναῦς, ἄρχω), *admiral*.

ναῦς, νεώς, ἡ (§ 19 b, d), *Lat. navis, ship*. Naῦς was commonly applied to ships of war, and πλοῖον to other vessels.

νεανίσκος, -ου, ὁ (νεός), *young man*.

νεκρός, -οῦ, ὁ, *dead body, corpse*.

νέμω, f. νεμῶ, pf. ἐνεμέμηκα (§ 311. b), *to distribute, portion out*.

νεός, -α, -ον, *NEW, young*.

νεῦρον, -ου, *cord*. *Der. NERVE*.

νεφέλη, -ης (νέφος, *cloud*), *cloud*.

Νέων, -ωνος, *Neon*, an Asinæan, lieutenant and successor to Chirisophus.

νεώς, -ώ, *see ναός*.

Νικανδρος, -ου, *Nicander*, a Lacedæmonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. νενίκηκα, *to conquer, win*.

νίκη, -ης, *victory*.

νομίζω (νόμος), f. -ίσω, pf. νενόμηκα, *to think, consider, regard*.

νόμος, -ου, ὁ (νέμω), *law, custom; tune*.

νόος, νόου, contr. νοῦς, νοῦ, ὁ, *mind, intellect*.

νότος, -ου, ὁ, *south wind*.

νυκτερεύω (νύξ), f. -εύσω, *to pass the night*.

νυκτοφύλαξ, -ακος, ὁ (νύξ, φύλαξ, *guard*), *a night-sentinel*.

νῦν, *Lat. nunc, now, at the present time*.

νύξ, νυκτός, ἡ, *Lat. nox, NIGHT*.

Ξενίας, -ου, *Xenias*, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

ξενίζω (ξένος), f. -ίσω, *to entertain as a guest*.

ξένος, -ου, ὁ, *stranger, guest, host*.

Ξενοφῶν, -ῶντος, *Xenophon*, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the *Anabasis*.

ξυλίζομαι (ξύλον), f. -ίσομαι, *to gather wood*.

ξύλον, -ον, *stick of wood, beam; pl. wood, timber*.

ξύν. For ξύν and its compounds, *see σύν, &c.*

ὁ, ἡ, τό, *the*. *See §§ 249 s, 516 s.*

ὄγδοος, -η, -ον (ὀκτώ), *eighth*. ὅδε, ἥδε, τόδε (ὁ, -δε, § 252), *this, the following*. *See § 542 s.*

ὁδός, -οῦ, ἡ, *way, road*.

ὅθεν (ὅς), *whence, from what source, from whom or which*.

οἶδα, f. εἶσομαι, plup. ᾔδειν (§§ 46, 50 ὁράω), *to know*.

οἶκαδε (οἶκος, -δε, to, §§ 225 i, 787 i), *homeward, home*.

οἰκέιος, -α, -ον (οἶκος), *belonging to a house or family; oi οἰκεῖοι, relatives, friends*.

οἰκῶ (οἶκος), f. -ήσω, pf. ᾤκηκα, *to inhabit, dwell*.

οἰκία, -ας (οἶκος), *house*.

[οἶκος, -ου, ὁ, *house*.]

οἶνος, -ου, ὁ, *Lat. vinum, WINE*.

οἰνοχόος, -ου, ὁ (οἶνος, χέω, to pour), *cupbearer*.

οἶομαι, f. οἰήσομαι, a. ᾤηθην, *to think, suppose*. For the nude forms οἶμαι, ᾤμην, *see § 313 e.*

οἶος, -α, -ον, *of what nature, what kind of*.

οἷς, οἶός, ὁ, ἡ (§ 19), *sheep*.

οἶσω, fut. of φέρω.

οἶχομαι, f. οἰχήσομαι, pf. ᾤχημαι (§ 311 c), *to depart, be gone*.

See § 612.

ὀκτώ, indecl., *eight*.

ὀλίγος, -η, -ον, *little; pl. few*. For comparison, *see §§ 261 b, 262 b.*

ὅλος, -η, -ον, *WHOLE*.

ὁμολογέω (ὁμός, *same*, λόγος), f. -ήσω, *to agree, confess, acknowledge*.

ὁμως (ὁμός), [just the same], *nevertheless, notwithstanding*.

ὀνίνημι, f. ὀνήσω (§ 50), *to benefit, profit*.

ὄνομα, -ατος, τό, *Lat. nomen, name*. ὀνομαστί (ὄνομα), *by name*.

ὄνος, -ου, ὁ, ἡ, *ass*.

ὅπη or ὅπη (§§ 53, 109 a), *which*

way; where, whither; in what way.
 ὀπισθεν, from behind, behind.
 ὀπίσω, behind.
 ὀπλιτεύω (ὀπλίτης), f. -εύσω, to serve as a heavy-armed soldier.
 ὀπλίτης, -ου (ὀπλον), a heavy-armed foot-soldier, heavy-armed man, hoplite.
 ὀπλιτικός, -ή, -όν (ὀπλίτης), relating to a hoplite; τὸ ὀπλιτικόν [sc. πλήθος or στράτευμα], the infantry.
 ὀπλον, -ου, tool, implement; pl. ὀπλα, implements of war, arms.
 ὀπόταν (ὀπότε, ἄν), whenever.
 ὀπότε (§ 53), whenever.
 ὅπου (§ 53), wherever, where.
 ὅπως (§ 53), how; in order that, that.
 ὁράω, f. ὄψομαι, pf. ἑώρακα, 2 a. εἶδον (§ 50), to see.
 ὀργίζω (ὀργή, anger), f. -ίσω, to make angry; Mid., to be angry.
 ὀργυιά, -ας, fathom.
 ὀρθίος, -α, -ον (ὀρθός, straight), [straight up] steep.
 ὀρθρος, -ου, ὁ, early dawn, day-break.
 ὀρθῶς (ὀρθός, straight, right), rightly.
 ὀρίζω (ὀρος, boundary), f. -ίσω, to bound, separate as a boundary.
 ὀρκος, -ου, ὁ, oath.
 ὀρμάω (ὀρμή), f. -ήσω, pf. ὄρμηκα, to put in motion, urge on; Mid., to set forth.
 ὀρμέω (ὀρμος, anchorage), f. -ήσω, to lie at anchor.
 ὀρμή, -ης, impulse.
 ὀρμίζω (ὀρμος, anchorage), f. -ίσω, to bring to anchor, anchor, trans.; Mid., to come to anchor, anchor, intrans.
 ὄρνις, -ίδος, ὁ, ἡ (§ 224 e), bird, fowl, esp. cock or hen.
 Ὀρόντης, -ου, Orontes, a Persian nobleman, put to death by Cyrus for treason.
 ὄρος, -εος, τό, mountain.
 ὀρχέομαι, f. -ήσομαι, a. ὀρχησάμην, to dance.

ὀρχησις, -εως, ἡ (ὀρχέομαι), dancing, dance.
 ὅς, ἧ, ὅ, who, which, what, that; καὶ ὅς, and he (§ 518 f). See §§ 249 s, 549 s.
 ὅσος, -η, -ον, as much; pl. as many; τοσούτοι ὅσοι, as many as.
 ὅστις, ἧτις, ὅ τι (ὅς, τις), whoever, whosoever, who, whatever, what. See §§ 254, 549 s, 563 s.
 ὅταν (ὅτε, ἄν), whenever.
 ὅτε (§ 53), when.
 ὅτι (originally neut. of ὅστις; compare Lat. quod and our that), that, because.
 οὐ (before a vowel οὐκ or οὐχ, § 165), not. See μή.
 οὗ (§§ 27, 243, 246, 539), his, her.
 οὐδαμῇ (οὐδαμός, no one), in no wise, by no means.
 οὐδαμοῦ (οὐδαμός), nowhere.
 οὐδέ (οὐ, δέ), nor, not even.
 οὐδεὶς (οὐδέ, εἷς), οὐδεμία, οὐδέν (§ 25), no one, no; οὐδέν, subst., nothing.
 οὐδέπω (οὐδέ, πῶ), not yet.
 οὐκ, not; see οὐ.
 οὐκέτι (οὐκ, ἔτι), no longer.
 οὖν (contr. from the impers. part. εὖν, it being so, from εἰμί) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated therefore or then, sometimes yet. After the first place (§ 720 a), it comes as early in the sentence as other words will allow.
 οὐποτέ (οὐ, ποτέ), never.
 οὐπω (οὐ, πῶ), not yet; by no means.
 οὐρανός, -ου, ὁ, heaven, the heavens, sky.
 οὗς, ὡτός, τό (§ 207 b), ear.
 οὔτε (οὐ, τέ), and not; οὔτε . . οὔτε, neither . . nor.
 οὗτος, αὕτη, τοῦτο (ὁ, αὐτός), this, pl. these; as pers. pron., he, she,

ἰ. See §§ 28 d, 252, 536, 542 a.
 οὔτοσι, strengthened form of οὗτος, § 252 c, d.
 οὕτως (οὗτος), commonly οὕτω before a cons. (§ 164), thus, so.
 οὐχ, not; see οὐ.
 ὀφείλω, f. -ήσω, pf. ὀφείληκα, to owe, ought. The 2 a. ὀφελον is used to express wish (§§ 611, 638 g).
 ὀφθαλμός, -ου, ὁ (ὀπ-, § 50 ὁράω), eye.
 ὀχυρός, -ά, -όν (ἔχω), strong (easily held or defended).
 ὀψέ, adv., late.
 ὄψομαι, fut. of ὁράω.
 παιδεία, -ας (παιδεύω), education, discipline, training.
 [παιδεύω (παῖς), f. -εύσω, to educate.]
 παῖς, παιδός, ὁ, ἡ, child; boy, girl; son, daughter.
 παίω, f. παίσω, pf. πέπαυκα, to strike.
 παιωνίζω (παιών, pean), f. -ισω, to sing the pean.
 πάλιν, again, back.
 παντάπασιν, § 163; πάντα πᾶσι, 'from pās), all in all, altogether, entirely.
 πανταχῇ (πᾶς), everywhere, every way.
 πάντη (πᾶς), throughout, everywhere.
 παντοδαπός, -ή, -όν (πᾶς), of every kind, various.
 πᾶν (πᾶς), altogether, at all; very.
 παρά, beside: w. gen., from beside, from: w. dat., at the side of, beside, near, with: w. acc., to the side of, to; along side of, along, beside. See εἰς, ἐξ, πρὸς, and § 689. 1, d.
 παραγγέλλω (παρά, ἀγγέλλω, f. -ελῶ, pf. ἡγγεῖλα), to pass the word.
 παράδεισος, -ου, ὁ, park. Der. PARADISE.
 παραδίδωμι (παρά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), to give over, deliver up, give out.

παρακαλέω (παρά, καλέω, f. -έσω, pf. κέκληκα), to call to one's self, call in, summon; to call to, exhort, encourage.
 παράκειμαι (παρά, κείμει, f. κείσομαι), to lie beside or before.
 παραλαμβάνω (παρά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), to take or receive from another, succeed to.
 παραμελέω (παρά, ἀμελέω, f. -ήσω), to disregard, treat with neglect.
 παραπλέω (παρά, πλέω, f. πλεύσομαι, pf. πέπλευκα), to sail by or along side of.
 παραρρέω (παρά, ρέω, t. ῥνήσομαι, pf. ῥρῆνυκα), to flow by or beside
 παρασάγγης, -ου, parasang, a Persian measure of distance, equal to about 3½ miles.
 παρατίθημι (παρά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to place beside; Mid., to place by one's own side.
 πάρεμι, (παρά, εἰμι, f. ἔσομαι), to be by or present; hence to come to the aid of.
 παρέρχομαι (παρά, ἔρχομαι, f. ελεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), to go by, pass by or through, pass.
 παρέχω (παρά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), to offer to, put in the hands of.
 πάροδος, -ου, ἡ (παρά, ὁδός), a way by, passage, pass.
 Παρυσάτις, -ιδος, Parysatis, half-sister and wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus.
 πᾶς, πᾶσα, πᾶν (§ 23), all, the whole, every.
 Πασίων, -ωνος, Pasion, a Megarian general in the service of Cyrus, who took offence and deserted.
 πάσχω, f. πείσομαι, pf. πέπονθα, 2 a. ἔπαθον (§ 50), to suffer.
 πατήρ, πατρός (§ 210 b), Lat. pater, FATHER.
 πατρίς, -ιδος, ἡ (πατήρ), father-land, native land or city, one's country.

παύω, f. παύσω, pf. πέπαυκα, *to make to cease, stop, trans.*; Mid., *to cease, rest from, stop, intrans.*

Παφλαγών, -όνος, ὁ, a Paphlagonian, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδῖον, -ου (πέδον, *ground*), *plain*.

πειθω, f. πείσω, pf. πέπεικα, a. ἔπεισα, *to persuade*; 2 pf. πέποιθα, *to trust*; Pass. and Mid., *to be persuaded, believe, listen to, obey, comply*. See §§ 50, 38.

πειράω, f. -άσω, oftener πειράομαι, f. -άσομαι, *to try, attempt, endeavour, strive*.

Πισιδίης, -ου, or Πισίδης, -ου, a Pisidian. The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.

Πελοπόννησος, -ου, ἡ (Πέλοπος νῆσος, *the island of Pelops*), the peninsula forming the southern part of Greece, now the Morea.

πελταστής, -ου (πέλτη), *targeteer*.

πέλτη, -ης, *target*.

πέμπτος, -η, -ον (πέντε), *fifth*.

πέμπω, f. -ψω, pf. πέπομφα (§ 41. a), *to send*.

πέντε, indecl., *five*.

πεντεκαίδεκα (πέντε καὶ δέκα), *fifteen*.

πεντήκοντα (πέντε), indecl., *fifty*.

πέρδιξ, -ίκος, ὁ, ἡ, *partridge*.

περί, *around, about*: w. gen., *about, concerning, in respect to, for*: w. acc., *around, about, towards*.

περιγίγνομαι (περί, γίγνομαι, f. γενήσομαι, pf. γεγέννημαι and γέγονα, 2 a. ἐγενόμην), *to be superior, prevail over*.

περιέχω (περί, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to encompass, protect*.

περιῶσθαι (περί, ἵσθαι, f. στήσω, pf. ἔστηκα), *to station around*; in the intrans. forms, *to stand around or about*.

περικυκλώω (περί, κυκλώω, f. -ώσω), *to make a circle around*; Mid., *to gather in a circle around*.

περιμένω (περί, μένω, f. μενῶ, pf. μεμένηκα), *to stay about, stay, wait for*.

Πέρινθος, -ου, ἡ, a city of Thrace upon the Propontis.

περίοδος, -ου, ἡ (περί, ὁδός), *way round, circuit*. Der. PERIOD.

περιρρέω (περί, ῥέω, f. ῥήσομαι, pf. ἔρρυνκα), *to flow around, to surround* (of a stream).

περισταυρώω (περί, σταυρώω, *to palisade*, f. -ώσω), *to palisade around*.

περιστερά, -ās, *dove, pigeon*.

περιφέρω (περί, φέρω, f. ὀίσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον), *to carry round*. Der. PERIPHERY.

Πέρσης, -ου, a Persian.

Περσικός, -ή, -όν (Πέρσης), *Persian*.

πέτομαι, f. πετήσομαι, commonly πτήσομαι, pf. πεπότημαι (§ 50), *to fly, as a bird*.

πέτρα, -as, *rock, mass of rock, large stone*.

πηγή, -ης, *a spring*.

πηγνύμι, f. πήξω (§ 50), *to make fast or solid, stiffen, freeze, trans.*; 2 pf. πέπηγα, as intrans. pres., *to be stiff or frozen*; Mid., *to become solid, freeze, intrans.*

πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἔπιον (§ 50), *to drink*.

πιπράσκω, pf. πέπρακα (§ 50), *to sell*.

πίπτω, f. πεσοῦμαι. pf. πέπτωκα, 2 a. ἔπεσον (§ 50), *to fall*.

πιστεύω (πίστις, *faith*, from πείθω), t. εὖσω, *to put faith in, confide in, trust*.

πιστός, -ή, -όν (πείθω), *faithful*; τὰ πιστά, *pledges*.

πιστότης, -ητος, ἡ (πιστός), *faithfulness, fidelity*.

πλήθρον, -ου, a hundred feet, a measure of length.

πλείων or πλίον, *more*, and πλείστος, *most*, comp. and sup. of πλῆς.

πλευρά, -ās, *rib, side*. Der. PLEURISY.

πλέω, f. πλεύσω, commonly πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα (§ 50), to sail.
 [πλέως, Ion. πλέος (§ 236), full.]
 πληγή, -ῆς (πλήττω), a blow.
 πλήθος, -εος, τό (πλήθω), fulness, multitude, amount or length of time.
 πλήθω, pf. poet. πέπληθα (πλέως), to be full.
 πλὴν, except, but.
 πληρης, -ες (πλέως), full.
 πλησιόν (πέλας, near), adv. near; comp. (§ 257 d) πλησιαιτερος, nearer, sup. πλησιαιτατος, nearest, next.
 πλήττω, f. πλήξω, 2 pf. πέπληγα (§ 50), to strike, wound.
 πλοῖον, -ον (πλέω), vessel (for sailing), transport-vessel, ship, boat.*
 πλόος, -όου, contr. πλοῦς, -οῦ, ὁ (πλέω), sailing, voyage.
 πνεῦμα, -ατος, τό (πνέω), breeze, wind. DER. PNEUMATICS.
 πνέω, f. πνεύσω, commonly πνεύσομαι or πνευσοῦμαι, pf. πέπνευκα (§ 50), to breathe, blow.
 ποιέω, f. -ήσω, pf. πεποίηκα, to make, do; εὖ ποιεῖν, to do good to, treat well; Mid., to make to one's self, esteem, regard. See πράττω.
 ποιητός, -α, -ον (ποιέω), to be done.
 ποῖος, -α, -ον (§ 53), of what nature? of what kind?
 πολεμέω (πόλεμος), f. -ήσω, to make war.
 πολέμιος, -α, -ον (πόλεμος), hostile, of the enemy; πολέμιος, subst., enemy; οἱ πολέμοι, the enemy.
 πόλεμος, -ου, ὁ, war.
 πολιορκέω (πόλις, ἔρκος, inclosure), f. -ήσω, to besiege.
 πόλις, -εως, ἡ, city.
 πολίτης, -ον (πόλις), citizen. DER. POLITICS.
 πολλάκις (πολύς), many times, often.
 πολλαπλάσιος, -α, -ον (πολύς, -πλάσιος, § 240. 5), many times as much or many.
 Πολύνικος, -ου, Polynicus, a Lace-

* See ναῦς.

dæmonian envoy, sent to the army by Thibron.
 πολὺς, πολλή, πολύ (§ 24), much, pl. many: of time, long; πολύ, as adv., much, very.
 Πολύστρατος, -ου, Polystratus, father of Lycius the Athenian.
 πονέω (πόνος), f. -ήσω, pf. πεπόνηκα, to toil, labor.
 πονηρός, -ά, -όν (πόνος), pernicious, mischievous, wicked, bad.
 πόνος, -ου, ὁ (πένομαι, to work for a living, be poor), toil, labor.
 Πόντος, -ου, ὁ, a name given both to the Euxine or Black Sea (πόντος εὖξεινος, hospitable sea), and also to its southern coast (afterwards specially applied to the eastern part of this coast).
 πορεία, -ας (πορεύω), journey, march.
 πορευτός, -α, -ον (πορεύω), to be travelled.
 πορεύω (πόρος, passage, way), f. -εύσω, to transport; Mid., πορεύομαι, f. -εύσομαι, pf. πεπόρευμαι, a. ἐπορεύθην, to travel, journey, march, proceed upon a march or journey.
 πορίζω, f. -ίσω, pf. πεπόρικα, to furnish.
 πορφύρεος, -εα, -εον, contr. πορφυροῦς, -ᾶ, -οῦν (πορφύρα, the purple fish), purple.
 πόσος, -η, -ον (§ 53), how much? pl. how many?
 ποταμός, -οῦ, ὁ, river.
 [ποτέ (§ 53), at some or any time, once, ever.]
 πότερος, -α, -ον (§§ 53, 376 c), which or whether of the two? πότερον or πότερα, as adv., whether.
 πού (§§ 53, 787), somewhere.
 πούς, ποδός, ὁ, Lat. pes, foot.
 πρᾶγμα, -ατος, τό (πράττω), thing done, affair, circumstance; πράγματα, business, trouble.
 πρηνής, -ές, sleep.
 πρᾶος, πραεῖα, πρᾶον (§ 236), gentle, tame.
 πράττω, f. -ξω, pf. πέπραχα (§ 50),

to manage, act, do. Πράττω expresses rather the management of business or performance of an action; and ποίεω, the production of an effect.

πρεσβεία, -ας (πρεσβεύω, to go as an ambassador), embassy.

πρέσβυς, -εως, ὁ, old; subst., an elder, an ambassador (the plur. only, in the sense of ambassadors, was in common use, § 238 a).

Comp. πρεσβύτερος, older, elder, sup. πρεσβύτατος, oldest, eldest. Der. PRESBYTER.

πρίασθαι, 2 a. inf. of ὠνέομαι, to buy.

πρίν, adv., before, before that. See 703 d.

πρό, prep., before, in front of.

πρόβατα, -ων, -οις, τὰ (προβαίνω, to go forth), animals that go forth to pasture, chiefly used of small cattle, esp. sheep.

προηγέομαι (πρό, ἡγέομαι, f. ἡσόμεαι, pf. ἡγήμαι), to lead forward.

πρόθυμος, -ον (πρό, θύμός, spirit), eager, zealous.

προϊδέσθαι, 2 a. m. inf. of προοράω.

προϊήμι (πρό, ἵημι, f. ἡσω, pf. εἶκα, a. ἤκα), to send forth; Mid., to send from one's self, give up, betray.

προϊστήμι (πρό, ἵστημι, f. στήσω, pf. ἕστηκα), to place before; in the intrans. forms, to stand at the head of, preside or rule over.

Πρόξενος, -ου, Proxenus, a Boeotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοράω (πρό, ὁράω, f. ὄψομαι, pf. ἑώρακα, 2 a. εἶδον), to see beforehand, to see one while yet approaching.

προς (πρό, § 688 d; relating to front, as παρὰ to side, and ἐξ, ἐν, and εἰς to interior), w. gen., [from the front of, from before] from, before; by: w. dat., [at the front of] before, near, upon; in

addition to: w. acc., [to the front of] to, towards; against, upon; at; with reference to, in view of. See εἰς and § 689 i.

προσβάλλω (πρός, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), to throw against, make an attack upon.

προσελαύνω (πρός, ελαύνω, f. ἐλάσω, pf. ἐλήλακα), to ride to, ride up.

προσέρχομαι (πρός, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἤλθον), to come or go to, approach, come up.

πρόσθεν (πρός), before, previously; πρόσθεν ἢ, sooner than.

προσῆμι (πρός, ἵημι, f. ἡσω, pf. εἶκα, a. ἤκα), to send to; Mid., to [admit to one's presence] approve, allow.

προσκυνέω (πρός, κυνέω, to kiss), f. -ήσω, to kiss the hand to, do homage to, worship.

προσπερονάω (πρός, περονάω, to pin, f. -ήσω), to pin or skewer to or upon.

προσπίπτω (πρός, πίπτω, f. πεσούμαι, pf. πέπτωκα, 2 a. ἔπεσον), to rush to.

προστρέχω (πρός, τρέχω, f. δραμούμαι, pf. δεδράμηκα, 2 a. ἔδραμον), to run to, run up.

πρόσχωρος, -ον (πρός, χώρα), neighbouring.

πρότερος, -α, -ον (πρό, § 262 d), former, sooner.

προτρέχω (πρό, τρέχω, f. δραμούμαι, pf. δεδράμηκα, 2 a. ἔδραμον), to run forward or forth.

πρόφασις, -εως, ἡ (πρό, φημί), pre-text.

πρώτος, -η, -ον (πρό, § 262 d), first; πρώτων, as adv., in the first place, first.

πτάρνυμαι, 2 a. ἔπαρον (§ 50), to sneeze.

Πυθαγόρας, -ον, Pythagoras, a Lacedæmonian admiral.

πυκνός, -ή, -όν, close, thick; πυκνά, as adv., often.

πύλη, -ης, gate: usually in the

plur., even when a single entrance is spoken of.

πυνθάνομαι, f. **πύσομαι**, pf. **πέπυσμαι**, 2 a. **ἐπυνθόμην** (§ 50), to inquire, learn by inquiry.

πῦρ, **πυρός**, τό, FIRE; pl. (Dec. II., § 225 f), **πυρά**, watch-fires.

πυρέτω (**πυρετός**, fever, from **πῦρ**), f. **-έζω**, to be in a fever.

πυρός, -οῦ, δ, *wheat*; usu. in pl.

πῶ (§§ 53, 787), in any way, yet; οὐ . . **πῶ**, not yet.

πῶλος, -ου, δ, ἡ, *colt*.

πῶποτε (**πῶ**, **ποτέ**), at any time, ever; stronger than **ποτέ**.

πῶς (§ 53), *how*?

πῶς (§§ 53, 787), in any way, somehow; *perchance*.

ῥέω, f. **ῥύσομαι**, pf. **ῥέρύηκα** (§ 50), to flow, run, of a stream.

ῥίπτω and **ρίπτω**, f. **ρίψω**, pf. **ῥέριψα** (§ 50), to throw, hurl, throw off.

ῥυθμός, -οῦ, δ, *regular movement or time, RHYTHM*.

σαλπικτής, -οῦ (**σάλπιγξ**), *trumpeter*.

σάλπιγξ, -ιγγος, ἡ, *trumpet*.

Σάρδεϊς, -εων, αἱ, *Sardis*, capital of Lydia, and chief city of the dominions of Cyrus.

σατράπης, -ου, *satrap*, a Persian viceroy or governor of a province.

Σάτυρος, -ου, δ, a *Satyr*, a fabulous being, half man and half goat.

Σελῖνους, -οῦντος, δ, *Selinus*, the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scilius.

Σεύθης, -ου, *Seuthes*, a Thracian prince, assisted by the Greek army to recover his hereditary dominions.

σημαίνω, f. **-ανῶ** (**σημα**, *sign*), to give a sign or signal, signify.

σημεῖον, -ου (**σημα**), *signal, mark*.

σησαμον, -ου, *sesame*, a seed used in the East for food.

σιγή, -ῆς, *silence*.

Σιλᾶνός, -οῦ, *Silānus*, an Ambracian soothsayer who deserted the army.

Σινωπεύς, -έως, δ (**Σινώπη**, *Sinōpe*, an important city upon the coast of Paphlagonia, founded by a colony from Milētus), a *Sinopian*.

Σιτάλκας, -ου, the *Sitalcas*, a martial song named from a king of Thrace.

σίτος, -ου, δ, pl. τὰ σῖτα (§ 226 b), *corn, grain, bread*.

σκέλος, -εος, τό, *leg*.

σκεπτός, -α, -ον (**σκέπτομαι**, to consider), to be considered.

σκηνάω and **σκηνέω**, f. **-ήσω** (**σκηνή**), to encamp, be encamped.

σκηνή, -ῆς, *tent*. Der. SCENE.

σκότος, -ου, δ, and **σκότος**, -εος, τό (§ 226 g), *darkness*.

Σκύθης, -ου, a *Scythian*; **Σκύθαι τοξόται**, *Scythian archers*, so called from their being armed in Scythian fashion.

Σκυθινός, -οῦ, δ, a *Scythian*, or one of the *Scythini*, a tribe in Armenia.

σκυλεύω (**σκύλα**, *spoils*), f. **-εύσω**, to strip off the arms of a slain enemy.

Σμίκρης, -ητος, *Smicres*, an Arcadian commander, slain near Calpe by the Thracians.

σπανίζω (**σπάνις**, *lack*), f. **-ισω**, to lack, want, be in want of.

σπείρω, f. **σπερῶ** (§ 50), to sow, scatter.

σπένδω, f. **σπέσω** (§ 50), to make a libation; Mid., to make a treaty, peace, or truce. See **σπονδή**.

σπένδω, f. **σπεύσω**, to hasten.

σπονδή, -ῆς (**σπένδω**), *libation*; pl. **σπονδαί**, *truce, treaty, peace*, because made with libations.

σπουδαιολογέομαι (**σπουδαίος**, *earnest*, **λόγος**), f. **-ήσομαι**, to engage in earnest conversation, converse seriously.

στάδιον, -ου, pl. τὰ στάδια and οἱ στάδιοι, Lat. *stadium*, *furlong*.

σταθμός, -οῦ, δ (**ἵστημι**), *station*;

day's march or journey, as the distance travelled from station to station.

σταυρός, -οῦ, ὁ, *stake, pale.*

στέλλω, f. στελῶ, pf. ἔσταλκα (§ 50), *to equip, array, send.*

στενός, -ή, -όν, *narrow.*

στέφανος, -ου, ὁ (στέφω, *to encircle, crown*), *a crown.*

στήλη, -ης, *pillar.*

στέργις, -ιδος, ἡ, *flesh-comb, scraper.*

στόλος, -ου, ὁ (στέλλω), *a setting forth upon a journey or march, expedition, journey.*

στόμα, -ατος, τό, *mouth.*

στράτευμα, -ατος, τό (στρατεύω), *armed force, division of an army, army.*

στρατεύω (στρατός), f. -εύσω and στρατεύομαι, f. -εύσομαι, *to make an expedition, make war, march, serve in arms.*

στρατηγέω (στρατηγός), f. -ήσω, *to command as general.*

στρατηγός, -οῦ, ὁ (στρατός, ἄγω), *leader of an army, general.*

στρατιά, -ας (στρατός), *army.*

στρατιώτης, -ου (στρατιά), *soldier.*

Στρατοκλῆς, -έους (contr. from Στρατοκλῆς, -έος, § 219 c), *Stratocles, a commander of light-armed Cretans.*

στρατοπεδεύω (στρατόπεδον), f. -εύσω, and oftener στρατοπέδευομαι, f. -εύσομαι, *to encamp, be encamped.*

στρατόπεδον, -ου (στρατός, πέδον, *ground*), *camp.*

[στρατός, -οῦ, ὁ, *host, army.*]

στρουθός, -οῦ, ὁ, ἡ, *ostrich* (fully ὁ μέγας στρουθός, *the great struthus*, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφάλιος, -ου (Στύμφαλος, *Stymphālus*, a town in the north-eastern part of Arcadia), *a Stymphalian.*

σύ, σοῦ (§ 27), *Lat. tu, thou, you.*

συγγίγνομαι (σύν, γίγνομαι, f. γένησομαι, pf. γεγέννημαι and γέ-

γονα, 2 a. ἐγενόμην), *to have an interview with, hold intercourse with.*

συγκάλέω (σύν, καλέω, f. -έσω, pf. κέκληκα), *to call together.*

συγκλείω (σύν, κλείω, f. -σω), *to shut together, close.*

Συέννεσις, -ιος, *Syennesis, king of Cilicia.*

συλλαμβάνω (σύν, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize, apprehend, arrest.*

συλλέγω (σύν, λέγω, *to gather*), f. συλλέξω, pf. συνείλοχα, *to collect, trans. ; Mid. (2 a. p. συνελέγην), to collect, assemble, intrans.*

συμβοάω (σύν, βοάω, f. βοήσομαι), *to cry out together ; συμβοᾶν ἀλλήλους, to shout to each other.*

συμβουλεύω (σύν, βουλεύω, f. -εύσω, pf. βεβούλευκα), *to advise, counsel ; Mid., to consult together.*

συμβουλος, -ου, ὁ (σύν, βουλή), *adviser, counsellor.*

συμμαχία, -ας (σύμμαχος), *alliance.*

σύμμαχος, -ου, ὁ, ἡ (σύν, μάχομαι), *ally.*

συμμίγνυμι (σύν, μίγνυμι, *to mingle*, f. μίξω), *to mingle with.*

σύμπας, -πάσα, -παν, g. -παντος, -πάσης (σύν, πᾶς), *all together, the whole.*

συνπέμπω (σύν, πέμπω, f. -ψω, pf. πέπομφα), *to send with.*

συμπολεμέω (σύν, πολεμέω, f. -ήσω), *to make war together with, assist in war.*

συμπορεύομαι (σύν, πορεύομαι, f. -εύσομαι), *to journey or march with or in company.*

σύν, old form ξύν (§ 170), *Lat. cum, with, together with.*

συνάγω (σύν, ἄγω, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), *to bring together, collect.*

συνάπτω (σύν, ἀπτω, *to fasten to*, f. ἄψω), *to join.*

σύνδειπνον, -ου, ὁ (σύν, δείπνον), *a companion at table.*

συνέρχομαι (σύν, ἔρχομαι, f. ἐλεύ-

σομαι, pf. ἐλήλυθα, 2 a. ἦλθον),
to come together, assemble.

συνήδομαι (σύν, ἡδομαι, f. ἡσθήσομαι), to rejoice with, congratulate.

συνθήμα, -ατος, τό (συντίθημι),
watch-word, pass-word.

συνίστημι (σύν, ἵστημι, f. στήσω,
pf. ἔστηκα), to [bring together
as friends] present or introduce
to; in the intrans. forms, to
stand together, collect.

συνόιδα (σύν, οἶδα, f. εἶσομαι), to
[know with] be conscious.

συντίθημι (σύν, τίθημι, f. θήσω, pf.
τέθεικα, a. ἔθηκα), to put to-
gether; Mid., to make an agree-
ment with.

σύντομος, -ον (σύν, τέμνω), concise,
short.

συντρίβω (σύν, τρίβω, to rub,
bruise, f. τρίψω, pf. τέτριφα),
to crush.

Συρακόσιος, -ου, ὁ (Συράκοσαι or
Συράκουσαι, Syracuse, a cele-
brated city upon the eastern
coast of Sicily), a Syracusan.

Συρία, -ας (Σύρος), Syria, a country
of western Asia, north of Arabia.

Σύρος, -ου, ὁ, a Syrian.

σὺς, σὺός, ὁ, ἡ, Lat. sus, hog,
swine.

συχρός, -ή, -όν, thick, many.

σφάττω, f. σφάζω (§ 50), to
slay, slaughter.

σφενδόνη, -ης, sling.

σφενδονήτης, -ου (σφενδόνη), sling-
er.

σφίσι, dat. pl. of οὐ.

σφοδρά (σφοδρός, vehement), ex-
ceedingly, greatly.

σχεδόν, nearly, almost.

σχιζω, f. σχίσω, to split.

σχολάζω (σχολή), f. -άσω, to be at
leisure.

σχολή, -ης, leisure.

σώζω, f. σώσω, pf. σέσωκα, to
save, preserve, bring safe; Pass.
and Mid., to be saved, arrive safe.

Σωκράτης, -εος (§ 19 b), Socra-
tes,—1. an Athenian philoso-
pher, eminent for wisdom and

virtue, teacher of Xenophon.
Plato, &c.;—2. an Achaean,
one of the Greek generals slain
through the treachery of Tissa-
phernes.

σῶος (§ 236), safe.

σωτηρία, -ας (σώζω), safety, pres-
ervation, deliverance.

σωφρονέω (σώφρων, of sound
mind), f. -ήσω, to be of sound
mind, to be wise.

τάλαντον, -ου, talent; as a weight,
= almost 57 lb.; as a sum of sil-
ver money, = about \$ 1200.

Ταμώς, -ώ, Tamos, an Egyptian,
commander of the fleet of
Cyrus.

ταξιάρχος, -ου, ὁ (τάξις, ἄρχω), the
commander of a τάξις, a taxi-
arch.

τάξις, -εως, ἡ (τάττω), order, bat-
tle-array; division of an army,
cohort.

Τάοχος, -ου, ὁ, a Taochian, or one
of the Taochi, an independent
tribe upon the frontiers of Ar-
menia.

ταράττω, f. -άξω, to disturb.

Ταρσοί, ὧν, οἱ, or Ταρσός, -οῦ, ἡ,
Tarsus, chief city of Cilicia.

τάττω, f. τάξω, pf. τέταξα (§ 39),
to arrange, station in order.

ταῦτά, for τὰ αὐτά (§ 125); ταῦτα,
neut. pl. of οὗτος.

τάφος, -ου, ὁ (θάπτω), grave, tomb.

τάφρος, -ου, ἡ, trench, ditch.

ταχέως (ταχύς), swiftly, rapidly.

τάχος, -εος, τό (ταχύς), swiftness,
speed.

ταχύς, -εία, -ύ, swift, quick; ταχύ,
as adv., quickly, suddenly, soon.

τέ, both, and. It is commonly
placed immediately after the
word which it should precede
in translation. See §§ 701 a,
720, 787 d.

τείχος, -εος, τό, wall.

τελευταίος, -α, -ον (τελευτή), last.

τελευτάω (τελευτή), -ήσω, to com-
plete, finish; to die.

τελευτή, -ης (τέλος), completion,
end, esp. of life.

τέλος, -τος, τό, *end, result*; acc. as adv. (§ 483), *at last, finally*.

τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον (§ 50), *to cut*.

τέταρτος, -η, -ον (τέτταρες), *fourth*. τετρακισχίλιοι, -αι, -α (τετράκις, *four times*, χίλιοι), *four thousand*.

τετρακόσιοι, -αι, -α (τέτταρες, ἑκατόν), *four hundred*.

τετραπλός, -ή, -όν, contr. τετραπλοῦς, -ή, -ούν (τέτταρες, πλοῦς, § 240. 4), *fourfold, quadruple*.

τέτταρες, -ρα (§ 25), *four*.

τεχνικῶς (τέχνη, *art*), *artfully*.

τιμερον (ἡμέρα), adv., *to-day*.

τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα (§ 45), *to put, set, place*; τίθεσθαι τὰ ὅπλα, *to stand in arms, stand to one's arms*.

τιμάω (τιμή), f. ἤσω, pf. τετίμηκα (§ 42), *to honor*.

τιμή, -ῆς (τίω, *to pay honor*), *honor*.

Τιρίβαζος, -ου, Tiribazus, satrap of Armenia.

τις, τι, g. τινός, *some, some one, any one, any, a, a certain*. See §§ 28, 253, 548, 720, 787.

τίς, τί, g. τίνος, *who? which? what?* See §§ 28, 253, 564 s, 718 a, 784 a.

Τισσαφέρνης, -τος (see Notes on Less. XV. 3), Tissaphernes, satrap of Caria, noted for his wily, intriguing, and treacherous character.

τιτρώσκω, f. τρώσω (§ 50), *to wound*.

τοί (§ 685), *surely, certainly*.

τοιγαροῦν (τοί, γάρ, οὖν), *therefore, accordingly*.

τοίνυν (τοί, νύν), *therefore*.

τοιούτος, τοιαύτη, τοιούτο or -ον (§§ 252, 199), *such*.

τοξεύω (τόξον, *bow*), f. -εύσω, *to shoot with a bow*.

τοξότης, -ον (τόξον), *bowman, archer*.

τόπος, -ου, ὁ, *a spot, place*.

τοσούτος, τοσαύτη, τοσούτο, or -ον,

(§§ 252, 199), *so much, pl. so many*.

τότε (§ 53), *at that time, then*.

τράπεζα, -ης, *table*.

τραῦμα, -ατος, τό, *wound*.

τρεῖς, τρία (§ 25), Lat. tres, *THREE*.

τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 50), *to turn, trans.*; Mid. (2 a. ἐτραπόμην), *to turn one's self, turn, intrans*.

τρέφω, f. θρέψω, pf. τέτροφα (§ 50), *to nourish, support*.

τρέχω, f. θρέξομαι, commonly δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον (§ 50), *to run*.

τριάκοντα (τρεῖς), indecl., *thirty*.

τριήρης, -ες (τρῖς, ἄρ-, *to fit*, § 50), *triply-furnished*; ἡ τριήρης (sc. ναῦς), *trireme, a war-galley with three banks of oars*.

τρίπους, -πουν, g. -ποδος (τρῖς, ποῦς), *three-footed*; ὁ τρίπους, *tripod, a three-footed table or vase*.

[τρῖς (τρεῖς), *THRICE*].

τρισμύριοι, -αι, -α (τρῖς, μύριοι), *thirty thousand*.

τρισχίλιοι, -αι, -α (τρῖς, χίλιοι), *three thousand*.

τρίτος, -η, -ον (τρεῖς), *third*.

τριχοίνικος, -ον (τρῖς, χοῖνιξ, *a measure holding about a quart*), *containing three chuenices, three-quart*.

τρόπαιον, -ου (τροπή), *TROPHY*.

τροπή, -ῆς (τρέπω), *route or defeat of an army*.

τρόπος, -ου, ὁ (τρέπω), *turn, manner*. Der. TROPIC.

τρυνάω, f. ἤσω (τρῦπα, *hole*), *to bore*.

τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον (§ 50), *to happen, happen upon, meet with; obtain, attain*.

ὑδωρ, ὕδατος, τό (§ 206 a) *water*. Der. HYDRANT.

υῖός, -οῦ (§ 21), *son*.

ὑμεῖς, *you*, pl. of σύ.

ὑμέτερος, -α, -ον (ὑμεῖς), *your*.

ὑπάγω (ὑπό, ἄγω, f. ἄξω, pf. ἔξα,

2 a. ἡγαγον), and ὑπάγομαι, to lead on insidiously.
 ὑπαίθριος, -ον (ὑπό, αἶθρία, open air), under or in the open air.
 ὑπάρχω (ὑπό, ἀρχω, f. -ξω), to begin; be; [lead on under another] second, flavor.
 ὑπέρ, Lat. super, over: w. gen., over in place, above, beyond; over to protect, in behalf of, for the sake of, on account of: w. acc., over (going over or beyond), above in quantity.
 ὑπερβολή, -ῆς (ὑπέρ, βάλλω), mountain-pass.
 ὑπέρητης, -ου (ὑπό, ἐρέτης, rower), servant, assistant.
 ὑποσχέομαι (ὑπό, ἔχω), f. ὑποσχήσομαι, pf. ὑπέσχημαι (§ 50), to promise.
 ὑπό, Lat. sub, under: w. gen., from under or beneath; [from beneath the agency of] by: w. dat., under (being under): w. acc., under (going under).
 ὑποδεής, -ές (ὑπό, δέω), deficient; comp. ὑποδείστερος, inferior.
 ὑπολαμβάνω (ὑπό, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), to receive or take under one's protection.
 ὑπομένω (ὑπό, μένω, f. μενῶ, pf. μεμένηκα), to wait for, halt.
 ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομψα), to send insidiously.
 ὑποπτεύω (ὑπό, ὄπ-, to look, § 50 ὄρῶ), f. -εύσω, to suspect, apprehend.
 ὑποφαίνω (ὑπό, φαίνω, f. φανῶ, pf. πέφαγκα), to show a little, begin to appear, dawn.
 ὑποχος, -ον (ὑπό, ἔχω), held under, subject.
 ὑποψία, -ας (ὑπό, ὄπ-, cf. ὑποπτεύω), suspicion.
 ὑστεραίος, -α, -ον (ὑστερος), following or next in time.
 ὑστερος, -α, -ον (ὑπό, § 262 d), later; ὑστερον, as adv., later, after.
 ὑψηλός, -ή, -όν (ὑψος, height), high.

φαγεῖν, 2 a. inf. of ἐσθίω, to eat.
 φαίνω, f. φανῶ, pf. πέφαγκα (§§ 40 b, c, 50), to show; 2 pf. πέφηνα and Mid. (with 2 a. p. ἐφάνην), to appear, show one's self.
 φάλαγξ, -αγγος, ἡ, line of battle, phalanx.
 Φαλίνοσ, -ου, Phalinus, a Greek from Zacynthus, in the service of Tissaphernes.
 φανερός, -ά, -όν (φαίνω), apparent, evident, manifest, open.
 φάρμακον, -ου, drug, medicine. Der. PHARMACY.
 Φαρνάβαζος, -ου, Pharnabazus, a trap of Lesser Phrygia.
 Φᾶσις, -ιος, ὁ, the Phasis, a river of Colchis.
 φάσκω (strengthened form of φημί, § 50), f. φήσω, to affirm, assert, say.
 φέρω, f. ὁσσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον (§ 50), Lat. fero, to BEAR, bring, carry; bring forth, produce; [carry off] receive.
 φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον (§ 247 h), to flee, fly from an enemy.
 φημί, f. φήσω and ἐρῶ, pf. εἴρηκα, 2 a. εἶπον (§ 50), to say, say yes; οὐ φημι, to say no.
 φθάνω, f. φθάσω, commonly φθῆσομαι, pf. ἔφθακα, to anticipate.
 φθέγγομαι, f. φθέξομαι, pf. ἔφθεγμαί, to utter a sound; of an eagle, to scream.
 φθονέω (φθόνος, envy), f. -ήσω, to envy.
 φιλέω (φίλος), f. -ήσω, pf. πεφίληκα, to love.
 φιλία, -ας (φίλος), friendship.
 φίλιος, -α, -ον (φίλος), friendly.
 φίλιππος, -ον (φιλέω, ἵππος), fond of horses.
 φίλος, -η, -ον, dear, friendly; ὁ φίλος, subst. friend. For comparison, see §§ 257 d, 261 e).
 Φλιάσιος, -ου, ὁ (Φλοιῦς, Phlius, a city of the Peloponnesus, northwest of Argos), a Phliasian.

φλυαρία, -ας (φλυᾶρος, *prating*),
idle talk, nonsense.

φοβερός, -ά, -όν (φῶβος), *frightful, fearful, terrible.*

φοβέω (φάβος), f. -ήσω, *to make to fear, frighten, terrify*; Pass. and Mid., φοβέομαι, f. -ηθήσομαι and -ήσομαι, pf. πεφόβημαι, a. ἐφοβήθην, *to be frightened, fear, be afraid.*

φόβος, -ου, δ, *fear, fright.*

φοινίκιος, -έα, -εον, contr. φοινίκους, -ή, -ούν (φοίνιξ, *purple*), *purple.*

φράζω, f. φράσω, pf. πέφρακα (§ 50), *to tell.*

φρεαρ, φρίατος, τό (§ 207 b), *a well.*

φρουρός, -ού, δ, *guard.*

Φρυγία, -ας (Φρυξ), *Phrygia*, the large central province of Asia Minor.

Φρύξ, -υγός, δ, a *Phrygian.*

φυγᾶς, -άδος, δ (φεύγω), an *exile, fugitive.*

φυγή, -ης (φεύγω), *flight.*

φυλάττω, f. -άζω, pf. πεφύλαχα, *to guard, watch*; Mid., *to watch for one's own security, to be on one's guard against.*

φωνή, -ης, *voice, speech, sound.*

φῶς, φωτός, τό, *light.*

χαίρω, f. χαίρῃσω, pf. κεχάρηκα (§ 50), *to rejoice; farewell.*

Χαλδαῖος, -ου, δ, a *Chaldean*, or one of the *Chaldei*, a warlike people on the borders of Armenia.

χαλεπαῖνος (χαλεπός), f. -ανῶ, *to be or become angry.*

χαλεπός, -ή, -όν, *hard, difficult, harsh, cross, ferocious.*

χάλκεος, -έα, -εον, contr. χαλκοῦς, -ή, -ούν (χαλκός, *copper, brass*), *brass, of brass.*

Χαλκηδών, -όνος, ή, *Chalcedon*, a city of Bithynia, at the mouth of the Thracian Bosphorus.

Χάλος, -ου, δ, the *Chaius*, a river of Syria.

χαράδρα, -ας (χαράττω, *to furrow*), *genuine.*

Χαρμῖνος, -ου, *Charminus*, a Lacedæmonian envoy, sent to the army by Thibron.

χείρ, χειρός, ή (§ 224 f), *hand.*

Χειρίσοφος, -ου, *Chirisophus*, a Lacedæmonian, chosen commander-in-chief of the Greek army.

Χερρόνησος, -ου, ή (χέρριος νήσος, *shore-island*), the *Cherronese* or *Chersonese*, a long peninsula upon the Thracian side of the Hellespont.

χῆν, χηνός, δ, ή, *goose.*

χίλιοι, -αι, -α, *a thousand.*

χίλω (χίλος, *fodder*), f. -ώσω, *to feed or fodder horses, &c.*

χιτών, -ᾶνος, δ, *tunic.*

χιτωνίσκος, -ου, δ (dim. of χιτών), *a small or short tunic.*

χιών, -όνος, ή, *snow.*

χαρεύω (χορός, *dance, choir*), f. -εύσω, *to dance.*

χόρτος, -ου, δ, *grass.*

χράσμαι, f. χρήσομαι, pf. κέχρημαι (§ 50), *to use, manage.*

χρη, f. χρήσει, impf. ἐχρᾶν or χρῆν (§ 50), impers., *it is necessary or proper, it must or ought to be.*

χρηζω (χρεῖα, *need*), f. -σω, *to need, desire.*

χρήμα, -ατος, τό (χράσμαι), *thing used; pl. goods, property, money.*

χρήσιμος, -η, -ον (χράσμαι), *useful.*

χρόνος, -ου, δ, *time.*

χρύσεος, -έα, -εον, contr. χρυσούς, -ή, -ούν (χρυσός, *gold*), *golden.*

χρυσίον, -ου (dim. of χρυσός, *gold*), *gold-money, gold.*

χώρα, -ας (χώρος), *a country, territory.*

χωρίον, -ου (dim. of χώρος), *a place or spot, esp. a fortified place, hold.*

χωρίς, *apart from.*

χώρος, -ου, δ, *space, place, district.*

ψευδής, -ές (ψεύδομαι), *false.*

ψεύδομαι, f. -σομαι, pf. ἔψενσμαι, *to falsify, lie, deceive.*

φίλος, -ή, -όν, *bare; not covered with armour.*

ψύχος, -τος, τό (ψύχω, to cool),
cold.

ὦ, — 1. O, sign of address; —

2. subj. of εἰμί.

ὧδε (ὅδε), thus, so.

ὠμός, -ή, -όν, cruel, savage.

ὠνέομαι, f. -ήσομαι, pf. ἐώνημαι,

2 a. ἐπριάμην (§§ '50, 45), to
buy.

ώρα, -as, hour, season, time for a
thing.

ὡς (ὅς, § 53), as; when; how;

that, so that, in order that; w.
numerals, about; w. acc. as
prep. to. See §§ 701 e, i, j, k,
702, 711, 624 e.

ὡσαύτως (ὡς αὐτός), in the same
manner, in like manner.

ὥσπερ (ὡς, πέρ, just, § 389 h),
just as, as.

ὥστε (ὡς, τέ), so that, so as.

ὠτίς, -ίδος (οὖς), a kind of bus-
tard with long ear-feathers.

ὄφελον, see ὀφείλω.

ENGLISH INDEX.

Each word or phrase is here referred to a page and line presenting a Greek word or expression in the translation of which it is sometimes used, either alone or with other words. Some words are omitted as not requiring insertion, chiefly proper names, pronouns, or familiar particles. If in any case a word is not found which is sought for, look for an equivalent or associated word.

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THE END.

ON THE STUDY OF GREEK.

"THE REASONS why we spend so long a time in acquiring a mastery over the GREEK LANGUAGE are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the IDEA, or fundamental conception, of all Grammar; i. e. of those laws which regulate the use of the forms by which we express our thoughts.

"Again, Greek is the key to one of the most astonishing and splendid regions of LITERATURE which are open for the intellect to explore, — a literature which enshrines works not only of imperishable interest, but also of imperishable importance, both directly and historically, for the development of human thought. It is the language in which the New Testament was first written; and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilization; and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilization is most deficient.

"Nor is it an *end* only; it is also a *means*. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be, in various nations and ages during many hundred years, one of the very best instruments for the EXERCISE AND TRAINING OF THE MIND. It may have been studied irrationally, pedantically, and too exclusively; but though it is desirable that much should be superadded, yet with Latin it will probably ever continue to be — what the great German poet Goethe breathed a wish that it always should be — the BASIS OF ALL HIGHER CULTURE." — FARRAR's *Greek Syntax*.

INFLECTION. — "GREEK presents the MOST PERFECT SPECIMEN of an *inflectional*, or *synthetic* language. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an *analytic* language; and next to the Chinese, which has never attained to synthesis at all, few languages are more analytic than the English. A synthetic language will express in *one* word what requires many words for its expression in an analytic language: e. g. *πεφίλησμαι*, *I shall have been loved*, *Ich werde geliebt worden sein*: *ἔχρητο*, *abierat*, *il s'en était allé*.

"The advantage of a synthetic language lies in its compactness, precision, and beauty of form. * * *

"It is most important to observe that *no inflection is arbitrary*. Among all the richly multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. Parsing loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license, but to regular and well understood laws of phonetic corruption." — *Do.* (from § 7-14 of Pt. I.).

GREEK GENIUS AND CULTURE.

[Testimony of Oriental Scholars and of Statesmen.]

THE GREEK PROBLEM. "What the inhabitants of the small city of Athens achieved in philosophy, in poetry, in art, in science, in politics, is known to all of us; and our admiration for them increases tenfold if, by a study of other literatures, such as the literatures of India, Persia, and China, we are enabled to compare their achievements with those of other nations of antiquity. The rudiments of almost everything, with the exception of religion, we, the people of Europe, the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogues of Plato, the speeches of Demosthenes, and the statues of Phidias, stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils.

"How the Greeks came to be what they were, and how, alone of all other nations, they opened almost every mine of thought that has since been worked by mankind; how they invented and perfected almost every style of poetry and prose which has since been cultivated by the greatest minds of our race; how they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equalled, is a PROBLEM which neither historian nor philosopher has as yet been able to solve. Like their own goddess Athene, the people of Athens seem to spring full-armed into the arena of history; and we look in vain to Egypt, Syria, or India for more than a few of the seeds that burst into such marvellous growth on the soil of Attica." — *Lectures on the Science of Language*, by MAX MÜLLER, Professor in the University of Oxford.

"GREECE [the real founder of Indo-European pre-eminence], enriching itself with elements drawn from the decaying institutions of older races, assimilated them, and made them lively and life-giving, with an *energy of genius* unrivalled elsewhere in the annals of the world. The wider the range of our historical study, the more are we penetrated with the transcendent ability of the Greek race." — *Language and the Study of Language*, by WM. D. WHITNEY, Professor of Sanskrit in Yale Coll.

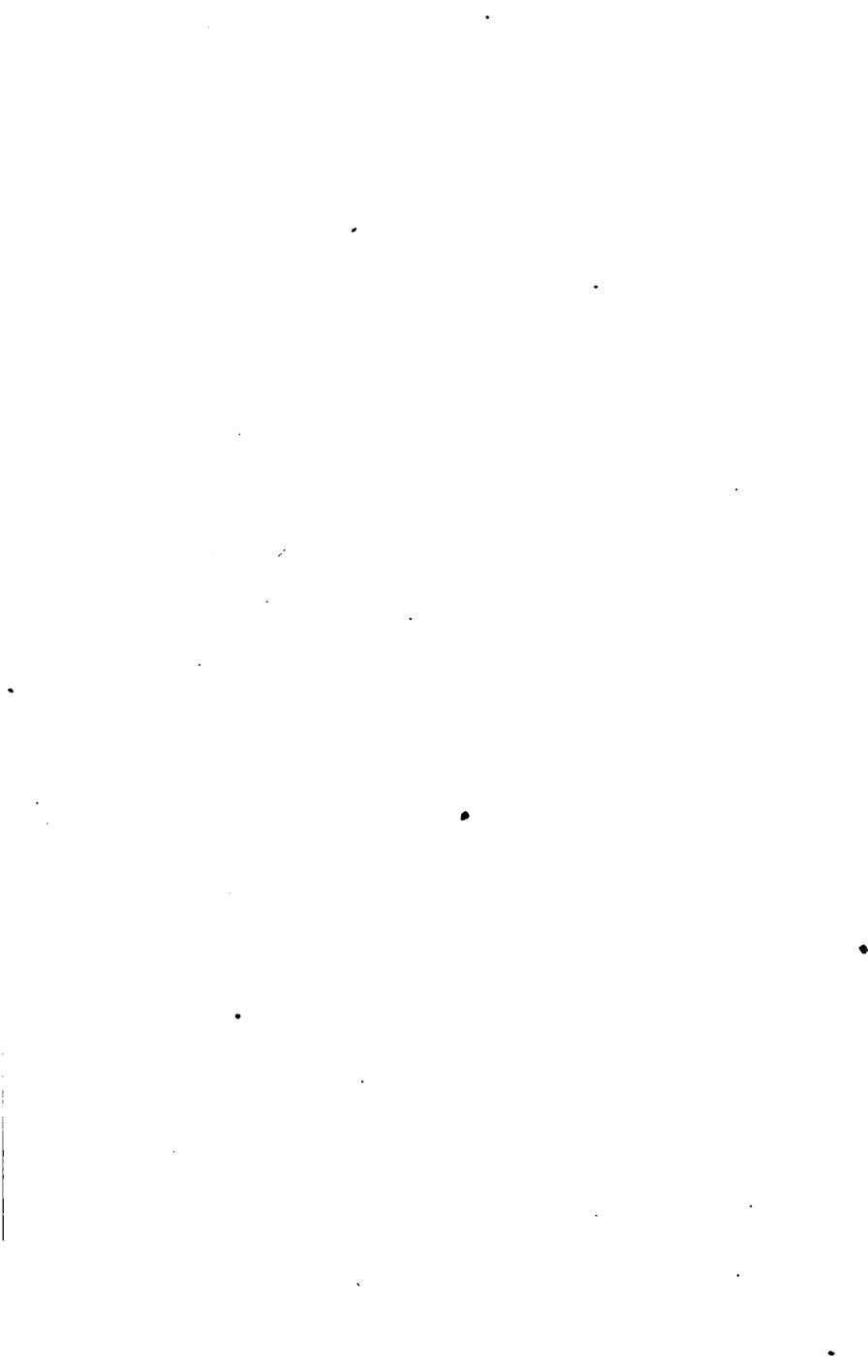
"EUROPEAN civilization from the Middle Ages downwards is the compound of two great factors, the Christian religion for the spirit of man, the Greek (and in a secondary degree, the Roman) discipline for his mind and intellect." — WM. E. GLADSTONE, Prime Minister of England.

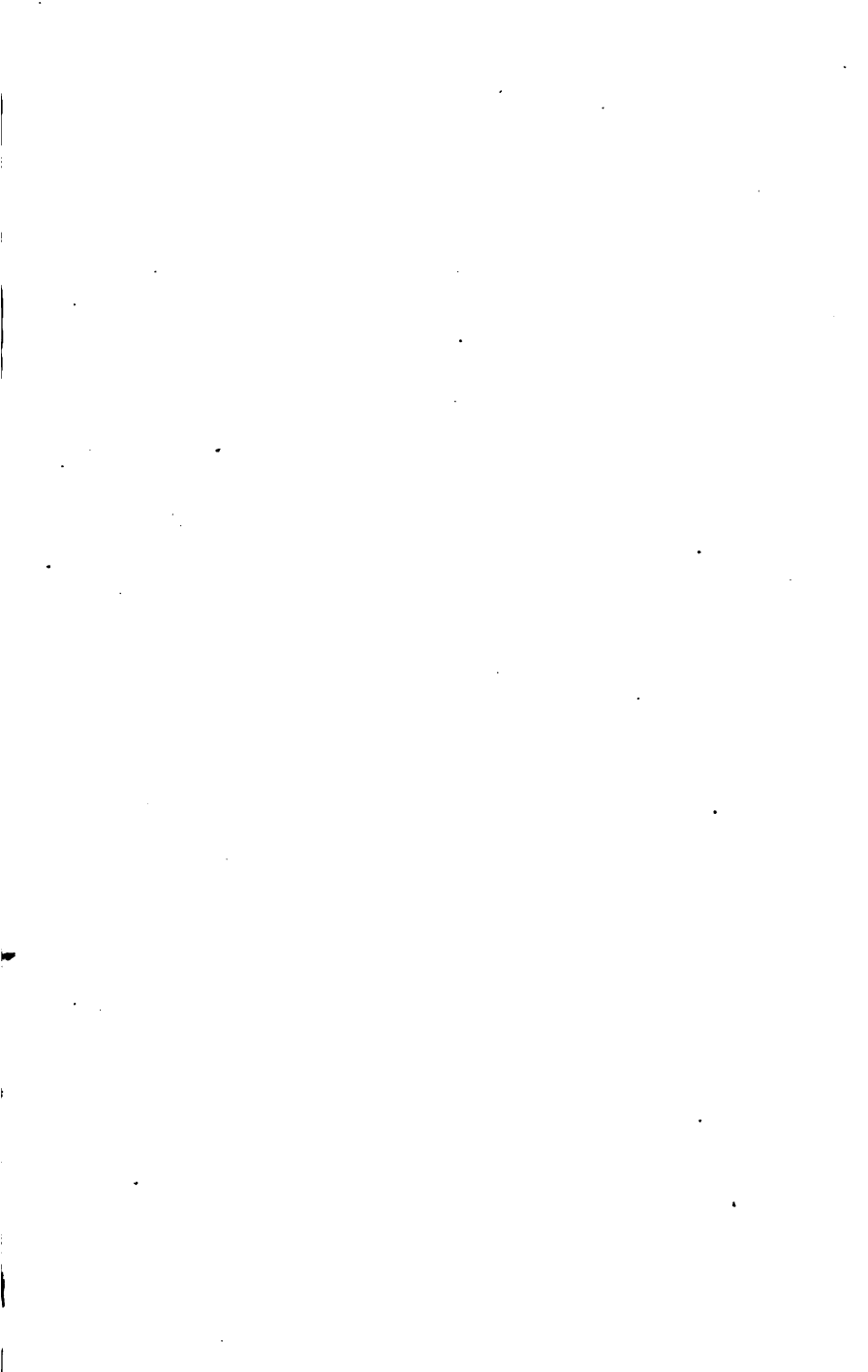
"It is impossible to contemplate the annals of Greek literature and art, without being struck with them as by far *the most extraordinary and brilliant phenomenon* in the history of the human mind. The very language, even in its primitive simplicity as it came down from the rhapsodists who celebrated the exploits of Hercules and Theseus, was as great a wonder as any it records." — H. S. LEGARE, late Attorney Gen. of the United States.

"LET me repeat, that so far from dissuading from the study of Greek as a branch of general education, I do but echo the universal opinion of all persons competent to pronounce on the subject, in expressing my own conviction that the language and literature of ancient Greece constitute *the most efficient instrument of mental training* ever enjoyed by man; and that a familiarity with that wonderful speech, its poetry, its philosophy, its eloquence, and the history it embalms, is incomparably **THE MOST VALUABLE OF INTELLECTUAL POSSESSIONS.**" — HON. GEORGE P. MARSH: *Lectures on the English Language.*









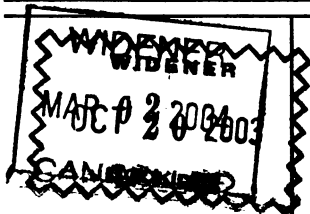




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